Heritage and Destiny

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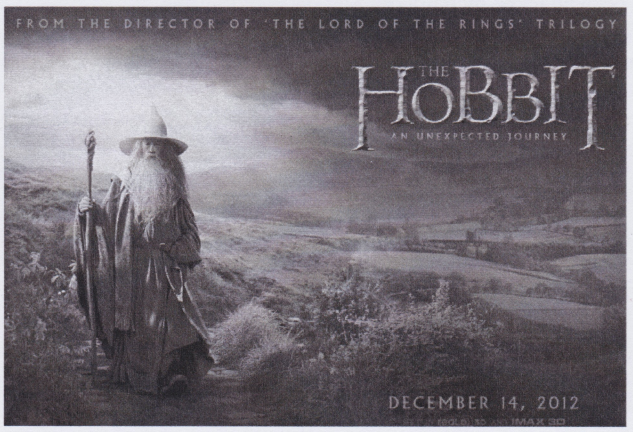
The New English?

UK Census Revelations on pages 3-5



also in this issue:

Nationalist veterans on the State of the Movement

pages 14-15 and 19

and

The Hobbit: An Unexpected Journey

reviewed on page 24

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Editorial

Welcome to issue 53 of *Heritage and Destiny.* Most British readers will not need to be reminded that just across the Irish Sea in Ulster, our people have suffered the most horrific onslaught from Irish republican Marxist terrorists for over forty years. Thousands of our kith and kin have died and tens of thousands injured as a vicious sectarian war was waged against the people of Ulster.

Then, after all these years of barbarism they were asked to go along with a proposed peace deal which required the victims to swallow the fact that their tormentors and those who butchered their loved ones had to have equal and joint control of every facet of government in Northern Ireland! In good faith, to stop the misery and to give their children a better future, Loyalists swallowed hard and agreed to give it a go.

Sinn Fein/IRA said the war was over but it wasn't. Instead of trying to destroy Ulster by their preferred 'bomb and bullet' method, they are now engaged in a cultural war, determined to wipe out every last vestige of Britishness in Northern Ireland. That is why they connived with the ultra-liberal Alliance Party to have the Union Flag removed from Belfast city hall after 106 years of continual flying. And to make matters worse, the once ferocious unionist politicians have all gone very quiet and seem so out-of-touch with normal Loyalists as to render them totally impotent and apathetic.

There have been, on average, thirty-odd demonstrations every night of the week, across the whole of Northern Ireland – plus a number in England and Scotland. Only a tiny handful of them have ever turned violent, with most of the violence concentrated in East Belfast, where Loyalist crowds have been attacked by hardcore Marxist/Republicans.

The left-wing media has been in overdrive, both in Ulster and Great Britain, to concentrate the reporting of these protests on the tiny, minuscule amount of them that turn violent, thus trying to demonise the whole 'Loyalist Spring'. It is the same kind of media distortions, fabrications, smears and lies that British patriots – in fact all White patriots worldwide - have to contend with year in, year out.

The whole situation has sparked what can only be described as a 'Loyalist Spring' with White working-class Ulster folk no longer just attacking the usual 'Green' enemy, but rather, they now see through the corrupt and inept politicians on their own side and want their (political) heads on a plate.

The levels of enmity and anger directed towards the unionist (in Great Britain and American we would call them 'conservative') politicians is enormous – Loyalists have had enough of voting for them, only to be represented by weak, feeble, self-serving politicians.

For those who cannot comprehend their ferocious defence of "a bit of cloth", the flag encapsulates the mindset of a people. Just as the Confederate flag does across the southern states in American, and the St. George flag on working class council estates across England.

Another Loyalist flag protest Belfast. White working class Ulster folk have been sold out, not only by the Westminster government, but by their own so-called 'Unionist' politicians

So are we to be the generation who fail? Will we bring shame on the memory of the millions who died for our flag? Will we disgrace the sacred memory of our fathers and forebears who fought in days gone by for the flag? It's a fact, our kith and kin in Ulster fear this more than the bomb, bullet, murder and mayhem.

In our modern, selfish, consumer-driven world we do not expect most people to understand this, but just because it is beyond their mental capacity to grasp this, is it any less true?

So is our flag worth economic chaos? Is our flag worth social upheaval? Is our flag worth tearing up the Belfast Agreement for? Well, yes. Is our flag worth people's lives? Well, millions of our people have already died under the Union Flag. We should not dishonour our glorious dead by failing in our duty to defend the flag we were born under and our forebears died under.

Because of lack of space, Peter Rushton's review of Alexander Dugin's book – *The Fourth Political Theory* – has had to be held back, but will appear in our next issue – Number 54.

If you are an active Nationalist why not buy some extra copies of this issue to give out (or sell them) at your next branch meeting – it's a great issue and should 'sell like hot cakes'! And as always, we also need your regular donations – however large or small, every Dollar, Pound or even Euro counts. Please try and send in whatever you can afford. Thanks once again for your support, together we will win.

Heritage and Destiny

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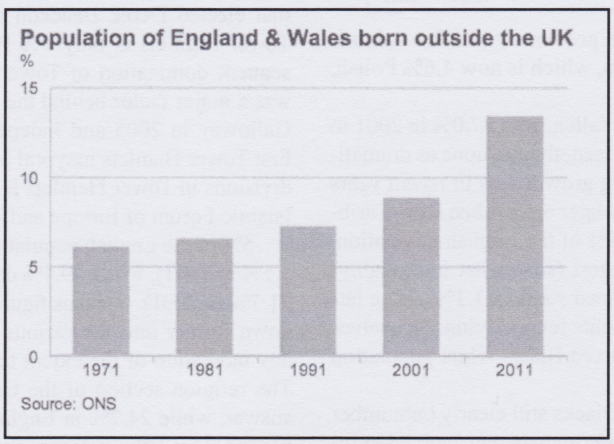
The Changing Face of a Disunited Kingdom

The racial transformation of the UK – increasingly visible on every high street – is confirmed by the latest statistics newly released from the 2011 Census. This took place on 27th March 2011 and was the latest in a series dating back to 1801, held every ten years with the exception of 1941, when the census was cancelled due to the Second World War.

In theory the census offers detailed and reliable information about the UK population, though readers should bear in mind a couple of caveats. While participation in the census is compulsory, illegal immigrants are obviously not included. A December 2012 study by the European Commission suggested that there are up to 863,000 illegal immigrants at large in the UK, but of course these are not included in the statistics analysed below. A further problem is that some of the questions asked have changed over time, making precise comparisons difficult.

For example the 2011 census question on ethnic origin offered the option "Gypsy or Irish Traveller" as an alternative to the previous White categories of British, Irish or Other White. Even these subcategories were only introduced in 2001, along with the "Mixed" racial categories. Until the 1991 census there were no questions about ethnicity at all on the UK census.



American readers might find this surprising, as ethnic questions have been on their census since it began in 1790, but until the 1950s it was taken for granted that the UK was a White country with a handful of transient non-Whites in some major ports. Beginning in 1951 the UK Census included a question on country of birth, and this remained the only method of inferring ethnicity from census statistics until 1971, when respondents were asked a further question about their parents' country of birth. Until the 1970s the vast majority of non-Whites in the UK would have been born overseas (and until the 1990s they would have had at least one parent born overseas) though there would also have been many White British residents who were born in various corners of the British Empire, mostly dismantled between 1945 and 1965.

The racial transformation of cities and industrial towns (and the arrival of the first significant generation of non-Whites born in the UK) led to plans for an ethnic question in the 1981 UK Census, but this was abandoned after a poor response to test questions in 1979, when many non-Whites were afraid to answer the question in case it might be used by a future nationalist government to compile a register of ethnic minorities for repatriation!

The 1979 test census was carried out in the London Borough of Haringey, which has since the 1950s had a high ethnic minority population, especially of West Indians. Some Black community representatives stirred up hostility to the ethnic census question, and about 25,000 leaflets were distributed in Black areas warning: "If we say now who is or is not of British descent, we may one day be asked to 'go home' if we were born here or not."

As a consequence only about 25% of West Indian households completed the test census, and only 14% of West Indian households completed it with the correct answers. (This might have been due to other factors in addition to political objections and fears.) The proposed ethnic question was dropped from the 1981 Census, which also removed the 1971 question about parents' place of birth.

In reality of course the motives behind the ethnic census question were the precise opposite: local councils had new legal obligations to provide special services for ethnic minorities, and in order to claim extra funding from central government they needed accurate information about how many such folk lived in their area. Therefore it was decided belatedly to introduce ethnic questions at the 1991 census, accompanied on the form by the following reassurance: "The answers to these questions will help government, local authorities, employers and other organisations to identify racial discrimination and disadvantage, to develop more effective policies against them, and to monitor the progress of these policies."

By 1991 in any case the fears (or hopes) that had loomed large during the 1970s were no longer credible, and they have remained unrealistic despite the sporadic successes of the BNP under John Tyndall in the 1990s and Nick Griffin in the 2000s. No British nationalist party has managed to recapture the influence of the NF at its mid-1970s peak, even though the NF didn't win a single council seat.

Needless to say, the census authorities do not recognise any objective standards regarding ethnicity, which for census purposes is entirely self-defined. There is nothing to prevent a Black African choosing to define himself on the census form as White British! Some ethnicities are genuinely ambiguous. For example German readers, for whom Turks have long been seen as the most visible ethnic minority, would be surprised to find that Turkish immigrants in the UK often define themselves as White. If you are a Turk running a kebab shop in Tottenham, that's not so surprising.

Census authorities go to great lengths to ensure an accurate count of ethnic minorities, and forms for the 2011 Census were made available in many different languages. There was even a mini-controversy over the introduction of Yiddish-language forms in an attempt to ensure accurate results from Stamford Hill, where local Orthodox Jewish community leaders were concerned that the 2001 census had shown a far smaller number of Jews than the number that they had claimed in their demands for local government funds and facilities. (In 2011 it was claimed that even Yiddish language forms were inadequate, and that to obtain a true assessment future forms should be available in Hebrew.)

A question about religion was added to the Census in England, Scotland and Wales in 2001 and 2011, having been asked in Northern Ireland since 1861. Jews and Sikhs appear only in the religious section of the Census, despite these communities also being legally defined in racial terms.

Even with all of these caveats, the various census results, especially when viewed in conjunction with other surveys, do provide some official confirmation of the UK's demographic change. 86% of UK residents in 2011 described themselves as White, down from 94.1% when the ethnic question was first asked twenty years earlier. The White British slice of the UK has decreased in just ten years from 87.5% to 80.5%, and for the first time slightly fewer than 80% of England is classed as White British.

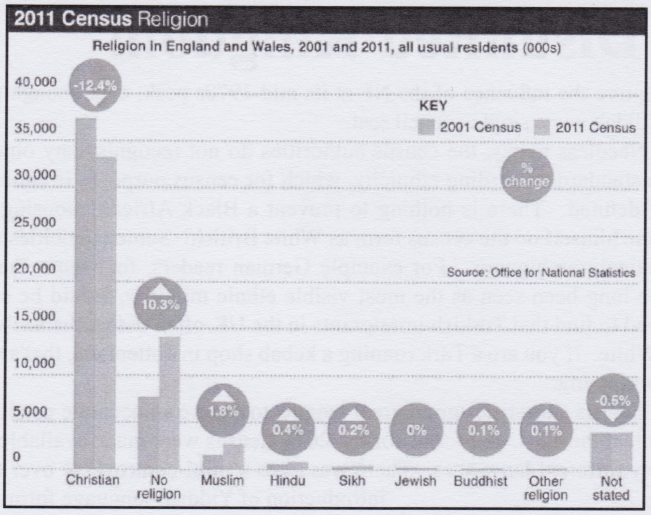
The truly astonishing statistics are in London, confirming that the White population of the capital has fallen below 60% for the first time. Just 59.8% of Londoners in the 2011 Census were White: this covers the whole of Greater London, not just the much less White inner city, and of course includes many non-British White immigrants. Only 38.4% of Inner London is White British.

18.5% of London census respondents were Asian or "Asian British", while 13.3% were Black or "Black British" (including both Caribbean and African origin).

At the other end of the scale three regions – North East England, South West England and Wales – remain more than 95% White. In the North East for example, only 0.5% of respondents were Black – almost all of them recent African immigrants, with virtually zero Afro-Caribbeans.

The big demographic story of the past decade, alongside the continuation of existing trends in non-White ghetto areas such as Inner London, has been the arrival of large non-British White minorities, who are increasingly visible even in towns that had previously had very small ethnic minorities. These are not Western Europeans or immigrants from the USA or the Old Commonwealth countries of Canada, Australia, New Zealand, South Africa or Rhodesia. The largest group is from Poland, with increasing numbers from other Eastern European and former Soviet countries.

The census category "White Other" has seen the biggest increase, from 2.7% of the English population in 2001 to 4.6% in 2011. There are now more than 500,000 Polish-born residents in England, a tenfold increase on 2001! Large numbers of Poles have moved into some of the already diverse areas of England, such as Slough (5.9% Polish), Luton (4.0%), and the London Borough of Ealing (6.4%). Perhaps a bigger so-



cial shock has been in those areas which had previously had few minorities: notably the Lincolnshire town of Boston, which is now 4.6% Polish, though remaining only 3% non-White.

England's "White British" population has fallen from 87.0% in 2001 to 79.8% in 2011. Every minority category has risen, though none as dramatically as the Eastern Europeans. The other big growth area in recent years has been Black Africans, as distinct from the longer established Afro-Caribbean community. Black Africans are now 1.8% of the English population, up from 1.0%, while the census figures suggest (somewhat improbably) that the Afro-Caribbean population has remained static at 1.1%. (The latter statistic might partly reflect some respondents reclassifying themselves from Afro-Caribbean to mixed race, as the mixed Black-White population has risen from 0.6% to 1.1%).

Only in the West Midlands do Caribbean Blacks still clearly outnumber Black Africans, particularly in the cities of Birmingham and Wolverhampton. The traditional South London black ghetto areas Lambeth and Lewisham are now more than 25% Black, evenly split between Africans and Caribbeans. Similarly evenly divided are the outer London boroughs of Croydon, with a total Black population of 22%; Brent (18.8%); Waltham Forest (17.4%); and Ealing (10.9%).

A big change during recent years has been the rapid influx of Africans into some boroughs where they now vastly outnumber Caribbeans. These include Southwark (16.4% African to 6.2% Caribbean); Newham (12.3% African to 4.9% Caribbean); and perhaps most startling, the former BNP stronghold of Barking & Dagenham (15.4% African to 2.8% Caribbean).

Just outside London another former BNP stronghold – the Essex borough of Thurrock – is now 6.2% Black African, up from 0.7% in 2001 and still having a negligible Caribbean population. In this formerly White borough – once seen in fact as a "White flight" area where former East Enders had taken refuge – 4.2% of residents in 2011 were born in Africa.

In Manchester – a city which has seen successive waves of immigrants during the past century – Black Africans are now the second largest ethnic minority group at 5.1%, behind Pakistanis on 8.5%. England's major cities are home to a bewildering variety of ethnicities, a trend confirmed by the 2011 census. Manchester is only 59.3% White British (down from 74.5% in 2001); Birmingham 53.1% White British (down from 65.6%). Even less ethnically diverse cities have seen a trend in the same direction. Liverpool's White British population is down from 91.8% to 84.8%; Leeds down from 89.2% to 81.1%.

The Census confirms a continuing transformation of notorious ethnic areas such as Blackburn with Darwen, whose White British population has fallen from 76.1% to 66.5%, while the borough's Asian population has risen from 20.6% to 27.6%. Almost all of this diversity is in the Blackburn part of the borough, as Darwen remains very White. We do not yet have a breakdown of the Census into individual council wards, but once this arrives I expect to see evidence of dramatic change in certain wards such as Mill Hill, where the BNP won a council by-election in 2002 but has now been wiped out.

Other former industrial towns in East Lancashire and West Yorkshire have continued the pattern of increasing Asian populations, though in most cases relatively few Blacks. Bear in mind that when I use the word "Asian" in this context I mean those whose families originate from India, Pakistan or Bangladesh – though there are considerable differences within this category.

Pendle's Asian population (almost all Pakistani) has risen from 13.7% to 17.8%; on the other side of the Pennines, Bradford's Asians (again mostly Pakistani) are up from 18.2% to 24.9%.

Across England as a whole the Asian population has risen from 4.1% to 5.5%, with different Asian groups heavily concentrated in particular areas. The city of Preston (where *H&D* is based) for example is 10.3% Indian, but only 3.2% Pakistani and 0.3% Bangladeshi. By contrast at the other end of Lancashire, the former BNP stronghold of Oldham is only 0.7% Indian, but 10.1% Pakistani and 7.3% Bangladeshi. One consequence of this division of Oldham's community was the failure to unite around a potential Asian candidate for the Labour nomination at the Oldham East & Saddleworth by-election two years ago.

Other former BNP strongholds with large Pakistani communities include Rochdale (10.5%), Calderdale (6.8%) and Kirklees (9.9%) – the latter also 4.9% Indian.

Notoriously the highest concentration of Bangladeshis is in the London Borough of Tower Hamlets (which includes the former Millwall ward that elected Derek Beackon as the first ever BNP councillor in 1993). Tower Hamlets is only 1% Pakistani but 32% Bangladeshi! The consequent domination of Tower Hamlets politics by Bangladeshi factions was a major factor behind the election victories of Respect leader George Galloway in 2005 and Independent Labour rebel Lutfur Rahman in the first Tower Hamlets mayoral election in 2010. One of the most important divisions in Tower Hamlets is the split between two Islamic groups – the Islamic Forum of Europe and Jamaat-e-Islami.

5% of the English population is now Muslim (a substantial increase on 3.1% in 2001), while 59.4% describe themselves as Christian (down from 71.7% in 2001). Census figures for England and Wales do not break this down further into the various types of Christian or Muslim, nor is there any indication of the extent to which respondents practise their religion. The religion section of the Census is voluntary, and 7.2% chose not to answer, while 24.7% in England described themselves as having "no religion". This latter category saw by far the highest growth during the past decade, up from 14.6% in 2001.

In rural counties such as Norfolk and Suffolk the Muslim population is below 1%, falling to 0.1% in some districts such as Mid Devon or West Somerset. By contrast there are thirteen very Muslim areas, over 15% of the population: the adjacent East London boroughs of Tower Hamlets and Newham are about one third Muslim, while Blackburn with Darwen, Bradford and Luton are about one quarter Muslim.

Recent immigration patterns have had an impact, with about 20% of Black African immigrants nationwide being Muslim and the majority of Eastern European White immigrants being Roman Catholic.

Three smaller religious minorities are also heavily concentrated in particular areas. 1.5% of England is Hindu, 0.8% Sikh and just 0.5% Jewish (though many Jews in England, as elsewhere, do not define themselves in religious terms and would describe themselves in the Census as "no religion" or refuse to answer). Harrow is 25.3% Hindu; 10.6% of Slough is Sikh; and 15.2% in the London Borough of Barnet describe themselves as Jewish.

Much media attention focused on the Census results in Northern Ireland, which again showed a narrowing of the gap between Protestants (down 5% to 48%) and Catholics (up 1% to 45%). A new question referring to national identity showed that despite this 45% Catholic population, only 25% identified themselves solely as "Irish", with 40% defining them-

New European Union regulations will lead to more arrivals from Eastern Europe in 2014 – amid a continuing African tide.

selves solely as British and 21% solely as "Northern Irish". (This latter statistic is not reflected in political support for Ulster independence, which remains marginal.)

The much abused term "diversity" only truly applies to a few areas of England, while the more common situation involves an area such as Tower Hamlets having large numbers of one particular minority, or the numerous areas of the South West which remain more than 95% White British. Among the few genuinely diverse areas is Redbridge, which is only 34.5% White British but the rest divided: 6.6% "Other White" including 1.0% Lithuanian-born; 4.4% Black African; 3.2% Afro-Caribbean; 11.4% Hindu; 6.2% Sikh; 23.3% Muslim; and 3.7% Jewish. Similarly Slough has the highest Muslim population in Southern England outside London – 23.3% – but is also 10.6% Sikh and 6.2% Hindu. If former Poet Laureate Sir John Betjeman were to write his 1937 poem *Slough* today – with its opening lines *"Come, friendly bombs, and fall on Slough! / It isn't fit for humans now"*, the authorities wouldn't know whether to arrest him for racism or terrorism! But Betjeman was writing about a White Slough, and protesting at industrialisation, not immigration.

While established minority groups have become more entrenched, the 2011 Census also shows that 13.4% of residents in England and Wales were born overseas. This statistic can be misleading, as it includes areas such as Kensington & Chelsea, home to many foreign diplomats and millionaires, where 4.2% were born in France (by far the highest French population in the UK), but only 0.8% born in Poland (among the lowest in the UK).

Moreover 4.4% in Kensington & Chelsea were born in the Middle East, including 1.4% in Iran – both of these figures are among the highest in the UK, alongside nearby London boroughs Westminster, Barnet and Ealing. Outside London only Manchester (2%) has a significant number of Middle East born residents. Yet only 0.6% in Kensington and Chelsea were born in Pakistan or Bangladesh, and only 1.1% identify themselves as of Pakistani or Bangladeshi ethnicity – both among the lowest such statistics in the UK.

One of the largest foreign born communities is Nigerian, and again this is heavily concentrated in certain London boroughs. 5.1% of Greenwich, 4.7% of Barking and Dagenham and 4.7% of Southwark is Nigerian-born, but only 0.3% of Kensington & Chelsea. Outside London the Nigerian-born population is insignificant, apart from 1.3% in Manchester and 2.2% in Thurrock (just outside London).

The most vital longer term questions are whether these minority groups will merge into (and thereby irreversibly transform) the indigenous White population, and whether they intend to stay in the UK for future generations. Black Caribbean immigrants in the 1950s and Asian immigrants in the 1960s and 1970s have stayed: the former have intermarried with Whites to a far greater extent than the latter. 1.1% in England and Wales define themselves as mixed Black/White, with particularly high numbers in some of the long established Caribbean immigrant areas: 4.7% in Nottingham, 3.6% in Wolverhampton, 4.4% in Lewisham and 4.1% in Lambeth.

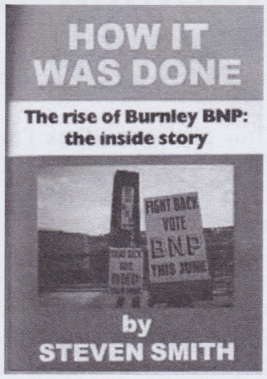
Some surveys have suggested that Eastern European immigrants might intend to return home after working in the UK for a few years, but despite recent economic growth in Poland (contrasting with a continuing UK recession) wages here remain far higher. During 2011 a further 45,000 Poles arrived, contributing to net inward migration of more than 200,000.

In 2014 a new wave of Eastern European immigrants is expected when Romania and Bulgaria are admitted to the European Union and their populations are given the right to settle and work in the UK. Recent surveys suggest that this will amount to an additional 50,000 each year for the first five years.

Many racial nationalists might argue this would be acceptable – if the UK's Black population headed for the exit door! England has almost a million Black Africans, almost 600,000 Black Caribbeans and almost a million who are some form of Black-White mix. In other words what would once have been called a Negro and Half-Caste population in England of more than 2.5 million – the size of an entire city such as Birmingham, Rome or Seattle.

Unlike the equivalent population in the USA, which dates back more than 200 years, this phenomenon in England is a result of post-Second World War immigration policies. The vast majority of Blacks in England are descended from immigrants who arrived no earlier than the 1950s. So the policy is reversible – just. The 2011 UK Census shows there is no time to lose.

Peter Rushton, Manchester, England



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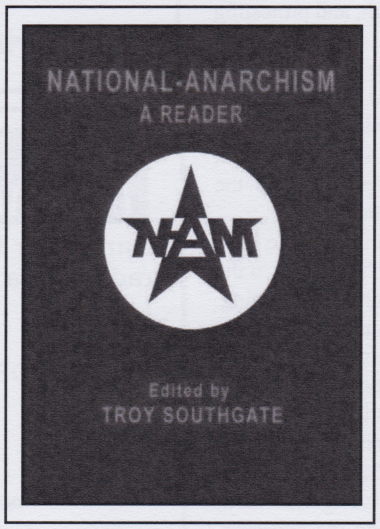
National-Anarchism: A Reader edited by Troy Southgate

National-Anarchism: A Reader, Edited by Troy Southgate, Black Front Press, 2012, ISBN 978-0-9570639-8-3 (Softcover), available for £15.00 (make cheques payable to Rising Press), BM Box LCRN, London, WC1N 3XX or online at – **http://www.facebook.com/troy.southgate**

National-Anarchism is an interesting and radical alternative ideology drawing its inspiration from the likes of, as this book puts it "De Benoist, Nietzsche, Jünger, Evola, Schopenhauer, Belloc, ...Proudhon, Bakunin, Tolstoy, Stirner and Kropotkin." The editor of this worthwhile introductory *Reader*, long-standing and rightly widely-respected activist Troy Southgate sums it up thus:

"Our vision, in a nutshell, is one of small village-communities in which people occupy their own space in which to live in accordance with their own principles. These principles depend on the nature of the people forming the community in the first place, because the last thing we wish to do is impose a rigid or dogmatic system of any kind. In theory, therefore, National-Anarchists can be Christian or pagan, farmers or artisans, heterosexual or homosexual. The important thing, however, is for National-Anarchist communities to be self-sufficient. They should also be mutualist, rather than coercive. In other words, people should be free to come and go at all times. If you are unhappy with the unifying principle of one National-Anarchist community, then simply relocate to another. On the other hand, communities must be respectful of their neighbours and be prepared to defend themselves from outsiders."



Despite the first part of their Movement's name, National-Anarchists are opposed to nations, or at least nation-states. As leading National-Anarchist Flavio Gonçalves puts it in his contribution to this book, 'National-Anarchism: The Way of the Future', "N-A stands for the termination of nation-states, has a necessity for survival and upholds the need of a rebirth of our tribal spirit. All national territories should be regionalized, fragmented, reduced to small territories and within those territories people with common ethnic or cultural affinities will gather together . . ."

This book is a collection of essays by prominent National-Anarchists from around the World introducing their Movement, its ideas, strategy and tactics. Many of these essays are fascinating and often insightful in themselves, and whether or not one agrees with the whole concept of National-Anarchism all thinking Nationalists would I think benefit from reading it.

This reviewer, essentially a radical racial nationalist with a great deal of sympathy for much that underlies the position of Mr Southgate and his comrades, found this book overall much as I suspect Mr Southgate will find this review of it: a curate's egg, very good in some places, rather irritating in others!

Much of it is really very good. Josh Bates provides exactly what it says on the tin: 'National-Anarchism in a Nutshell' – a quick basic introduction to what N-A is. Welf Herfurth is impressive on why 'The Traditional Left has Failed.' American Keith Preston eruditely places National-Anarchism in the context of the political history and culture of the United States, tracing its roots back via the Southern Agrarians to Thomas Jefferson, who sadly lost out to his rival Alexander Hamilton in shaping the nature of the new American state. Mr Preston's essay on 'National-Anarchism and Classical American Ideals', easily the longest in the book, contains some really perceptive analysis, such as: "There is not, and can never be, an authentic American nationalism. Nationalism must be rooted in the organic culture of the people. This is impossible in a state whose common identity is rooted in abstract ideological concepts." As with much of this book, there are flashes of silliness too – at one point present-day Somalia is upheld as some sort of utopia. Personally the world of *Black Hawk Down* does not strike me as any sort of ideal to emulate!

Actually Mr Preston's essay, probably contrary to the book's editorial intent, convinces this reader that National-Anarchism is an idea far more relevant and with a far more promising future in North America and possibly Australia than in Europe.

As Mr Preston points out, the US itself started out as a string of utopian social experiments and communities along N-A lines, and it has room to break up into a congeries of such again. There is no glue holding the USA together beyond a discredited ideology – it is not a nation anyway but a concept/idea state like the USSR. Many of the ideas espoused by National-Anarchists, such as Whites abandoning the inner cities to ethnic minority tribal communities and seeking rustic *refugia* are serious possibilities in a continental-size country such as America or Australia, but simply impractical in the overcrowded bounds of Europe.

Some N-As apparently suggest a native refuge from Immigrant invasion in Cumbria. The same thing was tried there before in similar circumstances 1500 years ago: it was called Rheged and you've probably never heard of it – because it failed, basically.

The other problem is that in Europe nations are real as they are not in America, and would attempt to recoalesce and reunify if divided into the N-As' tribes. After reading Mr Preston's essays and those by the also rather impressive Tasmanian National-Anarchists (although they should not believe all they read in that revolutionary rag the London *Daily Mail*!) this reviewer is left thinking that National-Anarchism is an idea best exported by Mr Southgate to parts of the world where it could realistically work. My view is that American and Australian readers should take National-Anarchism more seriously as a valid alternative for where they live than those in Britain and Europe.

Nonetheless there is much worthwhile in this for all of us everywhere. Mr Southgate on Alternative Education and Andreas Faust on Humour as a Weapon make very sound points valid for all Nationalists, whatever they think of National-Anarchism otherwise.

After reading this book this reader is left with a basic sympathy for many of its ideas, although he remains to be convinced, as we shall see, that they are entirely practical in the real world, at least not yet. National-Anarchism may not be an idea whose time has come, at least not here and not now, but it is an idea worth taking seriously, and one which may have the advantage of reaching parts of the public other aspects of nationalism may not be able to reach. This reviewer wishes Mr Southgate and his comrades well.

However there are a number of criticisms he feels are merited. Offered, and hopefully taken, in a spirit of comradely and constructive debate from a not unsympathetic perspective.

The first, and least serious, is that Mr Southgate himself seems stuck in a 1980s sectarian timewarp in which he rewrites the history of his own tendency within Nationalism extensively, and to those who were there and might otherwise think well of him no doubt irritatingly, in the service of factional leaders whom Mr S makes clear he has now seen for the fakes, frauds and cranks they were.

Thus the contributions of ideologically opportunistic and in some cases personally corrupt Italian émigrés and of the actually minuscule and as it went on increasingly irrelevant Nick Griffin/Patrick Harrington/Derek Holland Cadre faction of the 1980s NF are "bigged up" at the expense of most of those who actually laid the foundations of what became National-Anarchism (and indeed other radical tendencies within modern British nationalism), whom he consigns to a sort of sectarian Memory Hole.

From which they really ought to be retrieved. The truth is that Mr Southgate's ideas have a much longer and wider history in the British Nationalist Movement than one would discover from this book. To their credit, in fact.

Many of them can be traced at least back to John Bean's National Labour Party in the 1950s and his iteration of the BNP in the 1960s. Thence they were transmitted to the early 1970s NF, where they were taken up by the group around the Party newspaper *Britain First* led by Richard Lawson

and Dave McCalden. This group then found itself in an uneasy alliance with populists and neo-Tories in the National Party from 1975-77. There they learned techniques of community politics and election fighting which were also to prove valuable (as we shall see, they would potentially benefit Mr Southgate's National-Anarchists today). Until the election of Derek Beackon in September 1993 – masterminded by someone trained a decade earlier in the NP's electoral "Ladder Strategy" – the NP's two council victories in Blackburn in 1976 were the only time the British Nationalist Movement had actually won anything.

After the NP folded many of its radicals reverted to the NF, and one of them, Steve Brady, was amongst the five founders of the magazine *Nationalism Today* founded in 1980 with the explicit aim of radicalising the Party in a direction of which Mr Southgate would undoubtedly approve. Which does not stop him from editing Mr Brady and another three of his colleagues, Joe Pearce, Nick Wakeling and Jimmy Capes, out of history in favour of the fifth one, Nick Griffin, about whom most *H&D* readers (and indeed evidently from comments elsewhere in this book Mr Southgate himself) will have not entirely favourable opinions today.

It was the *NT* group who originally promoted the thoughts of the early 20th Century radical German non-Hitlerian National Socialist Otto Strasser in English, and of the Canadian journalist Douglas Reed and many others who now rightly feature in the useful end-of-chapter bibliographies in this book.

The ideas of the roughly contemporaneous Distributists, notably G.K. Chesterton and Hilaire Belloc, were introduced to the British Nationalist movement in the early 1980s, of which introduction Mr Southgate rightly approves, by Editor of the NF theoretical journal *New Nation*, Andrew Brons (now MEP!), whom Mr Southgate again curiously chooses not to mention.

No doubt because, like virtually all the founders of Mr Southgate's own tendency, and other related ones in today's Movement, apart from the said Griffin, they did not join the Cadre side as he did in 1986. Instead they formed most of the leadership of the much bigger, and ultimately (in terms of being The NF) victorious, *Flag* group, who championed a decentralised "Power to the Branches" party structure. For reasons outlined in an article in their magazine *Vanguard* of which National-Anarchists would clearly entirely approve. Notably the point that decentralised structures are harder to resist and repress: as the article's author put it "which would you rather fight – one dog or a hundred wasps". In contrast to the bureaucratic centralism of the Cadre.

If any of the Cadre faction bosses had a tenth of the principled commitment, personal and political integrity, honesty, self-sacrificing dedication and sense of personal honour Mr Southgate himself transparently manifests, the history of the Movement in Britain would have been very different. Troy Southgate deserved better than the leadership he then got, and he needs now to realise that. He makes clear himself that he now knows they betrayed him and what he believed in – so he really ought also to stop repeating their lies.

Mr Southgate does clearly know what he is talking about in tracing the last twenty years of the history of the evolution of National-Anarchism in Britain. As he should, as to his credit he was a key figure in making it happen. It is only a pity he still clings to and keeps retelling untruths and distortions that he was told a quarter of a century ago by people whom he realised were frauds a few years later. This still matters, because by rehashing ancient and now in any case irrelevant factional propaganda he will stir up ancient quarrels and needlessly alienate potential allies.

More relevant to today, and tomorrow, are some points regarding the tactic of "entryism" expounded by Mr Southgate, with which in general this reviewer agrees, and on not fighting elections otherwise, with which this reviewer does not, and thinks Mr Southgate should reconsider in the light not only of practice but of his own principles.

Mr Southgate argues in favour of his supporters practicing "entryism": joining other groups to subvert them, educate and induce to defect their best members, and/or to take them over and covertly run them in the service of Nationalist ideas.

He explains admirably how to do this, and why it is a good idea. It is particularly a good idea for those who have not, and perhaps currently will not, become identified with the overt Nationalist movement. As such it is a way to deploy people who might not be available as open Movement activists. Done well to the right targets it is certainly worth doing. One thinks – and if one doesn't Mr S rightly reminds us – of Militant in the 1980s Labour Party. The Communist Party of Great Britain in their heyday also used this tactic to great effect.

However the only example he proffers of it actually being done by National-Anarchists skirts bathos. He regales us with their glorious success in pinching a couple of activists from the Burnley Branch of the BNP in 1997 for his now defunct outfit at the time. Had they been Labour or even Green Party activists this had, indeed, been a worthy feat. However it is hard to see how getting members of the tiny shared activist pool of Nationalism to defect from one – then and once more today I fear – fringe politically irrelevant groupuscule to another actually takes the wider struggle forward.

Among the international contributors to *National Anarchism: A Reader* are Flavio Gonçalves from Portugal (*above centre* with representatives of anti-Zionist Jewish group Neturei Karta) and Welf Herfurth, a German now living in Australia (*below* at the Australian Vietnam War memorial near Saigon).

If what is being advocated is Nationalist groups going round poaching each other's members instead of engaging with the wider public, it is both objectively a pointless waste of everybody's time and subjectively counter-productive, in that now he has said he is doing this other Nationalist groups will be watching Mr Southgate and his chums with a distinctly suspicious eye.

I think National-Anarchism is an interesting and constructive tendency within the Movement, and that he and his supporters would be worth inviting to address Branch meetings of other groups, Movement fora etc., if only to stimulate thought and new perspectives and generally to admit ideological fresh air. However if everyone suspects they are only taking part to engage in *political pantie* raids on other groups' activist base, such invitations will be distinctly few and far between. Nor is my view that a National-Anarchist tendency, amongst others, within a future mass party would be no bad thing, likely to be widely shared.

To be fair, this example probably does not do its author's idea justice. National-Anarchism, and the sort of people it is likely to attract, have the unique advantage within Nationalism that they can reach out to people other manifestations of our Movement cannot easily reach. Notably other strands of anarchists, those on the Left not mentally paralysed by Politically Correct bigotry, and Greens. Also students and young intellectuals generally disillusioned with the present society and seeking an alternative. The more so if they start winning more recruits from such backgrounds, as it is evident from this book they have already begun to do. It is anarchist, socialist and Green groups who are the obvious targets for N-A entryism, and I would wish them every success in such endeavours.

Indeed, this tactic is susceptible of wider application by non-National-Anarchists . For example, currently in Britain UKIP, a politically confused basically reactionary party given a suspiciously easy ride by the media, is making great headway, getting good votes and winning recruits. Some of those recruits ought perhaps to be Nationalists, who will in any case need "clean skins" to be allowed to join. (UKIP bans "former members of racist and fascist groups" from joining and avails itself of the kindly and doubtless disinterested assistance of the Board of Deputies of British Jews vetting its membership list to ensure they do not.)

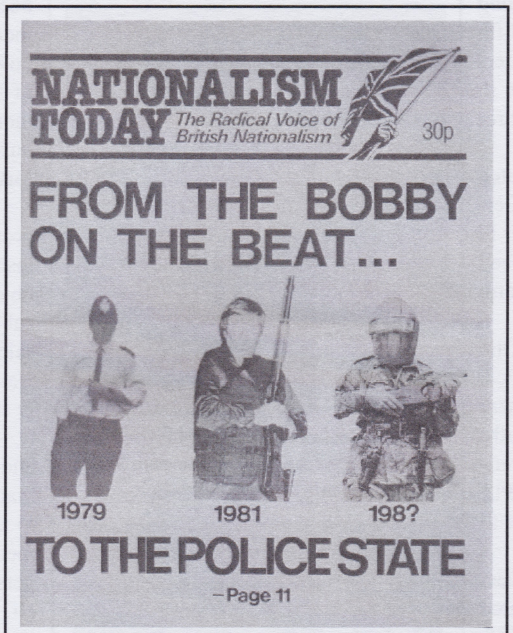
UKIP itself is a sideshow and safety-valve which is most unlikely ever to advance Nationalism, at least consciously. However, it could still be useful if it recruits people basically inclined in our direction who can be further educated and eventually induced to defect by covertly Nationalist entryists. UKIP entryism would suit those of a less radical bent than either this reviewer or Mr Southgate, who do not, or for reasons such as their work cannot, come out as open Nationalists, the more so as there is not as I write anywhere obvious to come out openly in. As in other ar-

eas, Mr Southgate gives excellent advice on what to do and how to do it, from which a far wider spectrum of Nationalists than just his own tendency might usefully learn.

Entryism has a wider application, as Mr Southgate and some of his co-contributors clearly realise. Not just political groups but local communities can be entered. National-Anarchism is in any case in my view quite correct in seeing local communities as the bedrock of society, and their breakdown by Global Capitalism into atomised anomic interchangeable produce-and-consume units as a social disaster. Nationalists ought – as some of the contributors to this book rightly say – to involve themselves in and campaign amongst local communities, seeking to defend them against threats of invasion and dissolution. Nationalists ought indeed to become, or recruit, local community leaders as a matter of urgency. If our Movement is outward facing, rooted in local communities rather than an introspective collection of politically and often socially isolated sects talking to themselves, it will be harder to uproot and more likely to grow.

So far I think Mr Southgate would agree. However, he has an apparent issue with where this is likely to, and indeed I would suggest should, lead. To getting those local community leaders elected to local authorities, and later (when enough support has been won in several local communities comprising a national electoral unit) national parliaments. Thus gaining some experience of local power, however constrained, and laying the foundations of national power, although not necessarily directly. Which he dismisses as "futile electioneering", "naïve" etc..

It would indeed be naïve to suppose we will simply plod methodically up the Ladder to Power without increasingly direct attempts being made to knock us off as we get within reach of the top. There very well may need to be a revolutionary phase in our struggle, because if we look like winning within the rules the System may well simply change the rules to stop us. Arguably they already have in Britain, in that Nationalist groups, including if any were to be set up the sort of racial separatist communities Mr Southgate's movement advocates, are now banned by law from restricting membership on ethnic grounds. Ethnic separatists may not any longer legally ethnically separate!



Nationalism Today **was the home of radical British nationalism during the early 1980s, with Nick Griffin as part of the editorial team, alongside Steve Brady, Joe Pearce, Nick Wakeling and Jimmy Capes.**

There is no argument that if the rules of the game are changed by our opponents to stop us otherwise winning power by peaceful and lawful means – a practice known as "cheating"! – we will have to win power by means neither peaceful nor legal. A National Revolution, in short.

But to succeed we will need to have convinced enough of the public, including crucially those elements of that public in arms comprising the Armed Forces and the Police, that we are a significant section of them being unfairly, wrongly, even undemocratically repressed by a regime which has thus undermined its own legitimacy. It is to demonstrate that legitimacy as the representatives of a significant section of the people that we must fight and win elections. We must be seen as the elected representatives of – or at least a significant number of – the people.

The reason why was graphically demonstrated on the Radio 4 *PM* programme in June 2009 when the interviewer, amazingly, rounded on an "anti-fascist" leader responsible for attempting to assault the two newly-elected BNP MEPs outside Parliament with "almost a million people voted for them and they were elected. Who elected you?" Fighting and winning elections is not, as Mr Southgate seems to think, an alternative, indeed a distraction, to a successful National Revolution. It is an essential precondition to one.

Of course, that implies you actually can win elections. Much of Mr Southgate's hostility to fighting them, I fear, comes from the bits of his world-view that remain fossilised in the 1987 Cadre NF, which couldn't. Partly because almost everybody who had a clue how to fight elections had gone with the rival Flag faction, with the exception, later to prove significant, of Eddy Butler, who had led his Tower Hamlets branch direct into the BNP.

Also partly because the name NF both factions were fighting for was badly discredited by the "march, riot and sign up skinheads" strategy of the previous Party regime both Flag and Cadre leaderships had earlier opposed, and in 1983 jointly toppled. There is some support, sadly, in this book for this "kicking your way into the headlines" strategy, but it has failed before, will fail again, and indeed is based on a strategy of communicating with the people via the hostile-controlled central nexus of the national media which seems seriously at variance with the National-Anarchist world view.

The alternative of communicating with the public via the local nexus of doorstep community campaigning and sinking local roots seems in principle more in harmony with N-A ideas and in practice actually works, as over fifty elected BNP borough councillors, three County Councillors, a Greater London Authority representative and two Euro-MPs could once have attested.

It is time, once again, Troy Southgate reconnected with the mainstream of his own ideological roots his Cadre faction bosses hid from him. If he does that he will find not only why it makes sense from his own perspective to promote a strategy of sinking roots in local communities, but also how to turn that into visible electoral progress that will win enhanced credibility, recruitment and ultimately legitimacy in the heart of the people.

That legitimacy, not to be confused necessarily with legality in the eyes of the state, or even respectability in the columns of their national media – which is a precondition to eventual victory.

The elected representatives themselves will not be able to transform society, or indeed be able to achieve very much even if they win control of a town council or whatever (and I don't expect the System to sit still and just let us win control of Parliament/Congress, especially as the System will have to be failing visibly before enough turn to us to achieve that). That is not their purpose. They exist to generate credibility and legitimacy, and also to demonstrate that our people will be good and conscientious public servants in office.

The "Ladder Strategy" of how to win elections, conveyed like the ideological basis of what is amongst other tendencies National-Anarchism today, was something else that flowed through the same National Party – *Nationalism Today* – 1980-85 NF channel, which Nick, Pat and Derek told the young Troy Southgate never happened. In this case via Eddy Butler to the BNP. But the strategy will work whoever follows it.

Mr Southgate is right that fighting elections is not an end in itself. It is a by-product and measure of something much more important – winning and retaining a deep and broad support base amongst the public, without which all is in the end just futile talk in rooms hired in false names above downmarket pubs.

He is also right that simply fighting elections for the sake of it is pointless. The idea in some parts of the Movement that all you need to do is bung up a superficially plausible candidate under some magic party label with some magic manifesto/image/PR gimmick before nominations close in some Parliamentary by-election to win massive votes and the chance to be smeared on telly is indeed as nonsensical and futile as Mr S says it is.

The period between nominations closing and polling day is the tail end, not the whole, of the election campaign. Before that lies the sinking of local roots. Then the training/recruitment of community leaders, their election to local authorities, and their winning a good reputation as local representatives. Then the replication of this throughout enough of the constituency that a credible vote can be counted on when the best of the Movement-elected community representatives – not someone parachuted in from some remote mountain eyrie at the scent of a winnable seat – is put up for Parliament (American and Aussie readers insert local equivalents). This strategy has worked, will work again and is rooted in a decentralising community-based vision which National-Anarchists of all people should embrace rather than dismissing as "futile and a waste of time". I think they need to think again here.

My penultimate criticism, or in this case suggested direction for further thought by Mr Southgate and his associates, is more ideological. Mr Southgate, his tendency and their allies are undoubtedly correct to stand against the globalising international "New World Order" and its component state authorities. However they seem less clear in their analysis, at least in this book, of what that Enemy actually is.

Ian Freeman compares the National Anarchist vision to the world of J.R.R. Tolkien, and in fact Tolkien imagery has often been used by nationalists, for example at the Italian event Campo Hobbit. This photo was taken at the 1980 event, shortly before several participants were accused of bombing Bologna railway station and fled to England, where they were housed by the *Nationalism Today* team.

I would suggest that the National-Anarchists, and Nationalists generally, look a little closer at the nature of the globalist Beast. They need to understand why and what drives it. This is not the place for an in-depth exposition of my own view that, whatever may have been the case in the past, Internationalism and the destruction of nations through immigration, offshoring, clone Coca-Cola pop "culture" and the rotting of family and community through consumerism are now driven primarily by the inbuilt imperative that drives the interlocking web of giant multinational corporations who largely own the world to make a profit, to maximise short-term return on shareholder investment regardless of long term profits. In short that our main enemy is now a Process rather than a Plot. But the N-As ought to look closely at this aspect, as it will powerfully enhance their case, notably to other non-nationalist enemies of the Global Greed Machine and its New World Order.

Some of them upbraid "the ruling class of the New World Order" for doing a lot of Bad Things. They ought to ask whether the New World Order really has a "ruling class". Whether it is run by individuals or its own inherent internal dynamic.

Some of Mr Southgate's contributors are clearly moving toward an answer to this question. One percipiently observes that, in Marxist terms, the CEO of giant Australian-based multinational Telstra is "not a Capitalist but just a very highly paid worker." He should keep going. Who appointed the said CEO? Who appointed those who appointed him (managers of pension funds and financial institutions)? And so on. He will find it is managers and apparatchiks all the way up, owing their power solely to how well they serve the profit/return on investment maximisation goals of the System. There are no "rulers", just the System. That is why it is so dangerous – if the machine drives itself and us over a cliff there is no-one who can stop it.

Certainly not its nominal owners. Not only is the CEO of Telstra simply a hireling, in Marx's terms a worker, a wage-slave, but the Australian teachers and bus drivers whose pension funds are invested in Telstra shares are in Marx's terms the Capitalists. But their power to exploit anyone, or indeed do anything, is, shall we say, limited. That power lies with the managers – more hirelings owing their power only to how well they serve the ends of the System – of the pension funds.

This system evolved by a sort of Darwinian process of Natural Selection from the nationally based capitalism of a century ago, and probably its evolution was an inevitable centralising result of the limited liability corporate structure of Capitalism. Unless constrained, as the outcomes of the Second World and Cold Wars ensured it was not constrained, by any higher political power. *Pace* Lenin, it is Globalism, not Imperialism, that is the Highest – and hopefully the Last – Stage of Capitalism. A point N-As are best placed of all of us to put to Marxists!

The previous points are not meant as criticisms of National-Anarchism as such but only suggestions for how it could in my view be improved and made more effective, which I hope Mr Southgate and his circle will read and think about. My final criticism of National-Anarchism is unfortunately rather more fundamental, and the reason that, whilst I wish it well, I do not see myself joining it. It is that sadly I do not think it would actually work.

I like the world they want to build and would much rather live in it than this one. I have a rather attractive vision of something like the Shire of Tolkien's Hobbits – and indeed judging by his expressed opinions the good Professor T himself would have sympathised with National-Anarchism. But I do not think it can be built, at least not yet, and if it were seriously attempted in the near future I do not think those attempting it would like what they ended up getting.

They envisage a Paradise of independent, diverse micro-societies, tribes or whatever, living in harmony with each other and with the living world. There is, sadly, a Serpent in their Eden.

Some of them even see it: the National-Anarchist David Michael observes that "certain of our fellow travellers in the struggle against the Establishment have imperialist potential. The communists, National Socialists and Islamic fundamentalists – all of these are fighting against the New World Order." All – the N-As would presumably say – would therefore have the right like anyone else to create their own enclaves after that Order was destroyed. But those enclaves would not wish to stay enclaves. Universalist ideologies, which communism and Islam at least are, tend to want to become universal. Who will stop them?

Furthermore who enforces the N-A rule that "They should also be mutualist, rather than coercive. In other words, people should be free to come and go at all times. If you are unhappy with the unifying principle of one National-Anarchist community, then simply relocate to another." What if some enclaves want to be tyrannies, practice slavery or whatever? Who rescues those who want to leave?

That is the problem. Their Paradise needs to be policed, and I doubt they can do that themselves. Not all of the micro-societies that would arise would want to live in harmony with the others and play by the rules. Some would wish to conquer the others, or at least turn nasty internally.

In fairness, the N-As are not totally naïve here. Troy Southgate has a good contribution on the importance of defence and the warrior ethic to anarchist communities, for example. The problem is that I do not see any one enclave necessarily being able to stop a society which believes in the importance of offence and the warrior ethic, and goes conquering weaker ones. Or anything to stop a sort of Darwinian Survival of the Fittest in which those societies which are aggressively expansionist and good at it simply overrun everyone else. Or force the others to combine to resist expansionists and enforce The Rules on Naughty Enclaves, thus in effect creating – eek! – a State to avoid being overrun. At best, something very like a State ends up having to police Paradise. At worst, the Serpents in Paradise conquer it all and impose something probably not very utopian.

That's assuming you could get to that anarchist Paradise in the first place. They think the System will fail and collapse – and I and many oth-

The ruling class of the New World Order? Or merely hirelings serving a system with its own internal dynamics? (*above left to right*) President Barack Obama, then Italian Prime Minister Silvio Berlusconi, and then Russian President Dmitri Medvedev.

ers think they are right. Then they will replace it – and there I question their view.

There is much perceptive stuff scattered in this book about a possible collapse of Western Civilization, which as others such as the French *Nouvelle Droite* thinker Guilliaume Faye have observed could well happen this century. The obvious analogy with the Fall of the Roman Empire in the West is drawn.

However the authors seem to have a rather unrealistically rosy view of what this would be like and where it would end. It would not be a bit of rioting and disorder ending in lots of anarchist micro-societies springing up like mushrooms after a shower.

It wasn't like that last time, and there were many fewer people and a much simpler civilization with a far shorter way to fall. It would in fact be utterly horrific, most of the population would die, mostly unpleasantly, when the web of trade that feeds them falls apart, and what would be left would be Chaos and Old Night until warlords arose to demand food and service in return for protection. Exactly the basis of the feudal order of post-Dark-Ages Europe which some N-As seem to confuse with anarchism (not a mistake which the serfs in that system would be likely to make!).

If civilization falls, and the short-sighted greed of the Global Greed Machine is sawing avidly at the branch it is sitting on, most of humanity will simply die, from hunger, disease and violence, much of it as part of general social breakdown rather than organised war, although no doubt there will be those too. What emerges from the ruins will be ruthless survivor societies rather than utopian communes. Those in this book praising the Dark Ages and looking forward to their return should be very careful what they wish for…

Only a few societies in some geographically fortunate enclaves – Britain is potentially one – have any chance of surviving the second Fall of the West, and then only through ruthless social discipline imposed by desperation. If that happens, utopian theories will be an unaffordable luxury.

But not necessarily forever. After the Darkness, a New Dawn, perhaps. The tribal microsocieties of the National-Anarchists might well, for example, find a place in the sort of Archaeofuturist Eurasian Imperium envisaged by Guilliaume Faye, protected from interference by its technocratic elite rather as the Hobbits' Shire was discreetly warded by the Rangers of the North and the Elves. Or they might be protected by space, possibly in the backwoods of a more thinly peopled post-collapse world. Or possibly in Space itself.

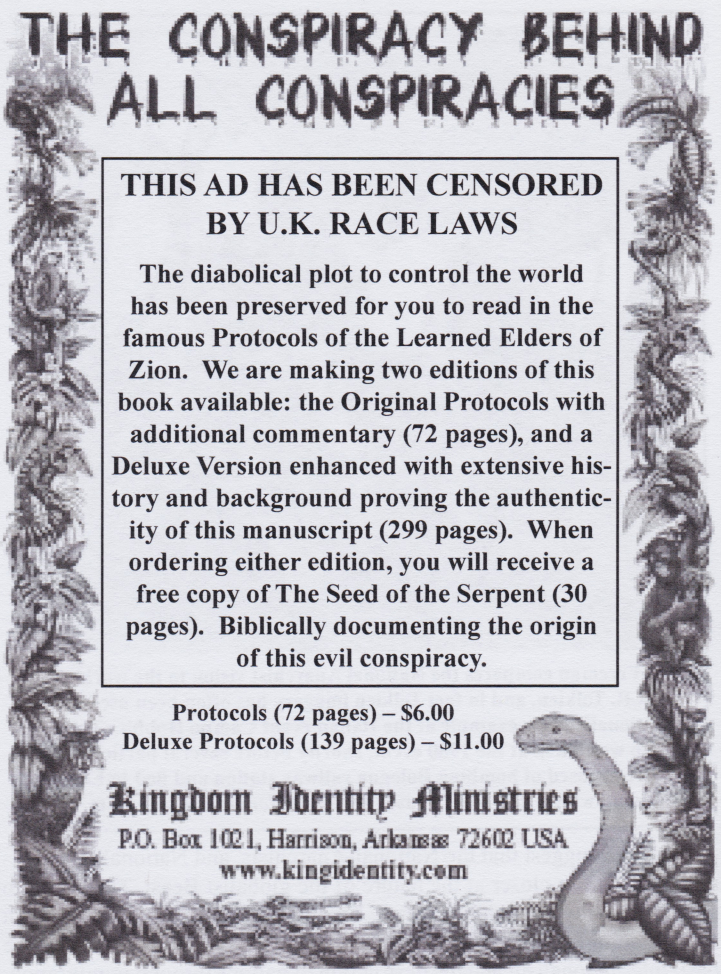
Workable plans for self-sustaining farming/industrial communities in Space inside giant cylinders spinning along their long axis to give the appearance of gravity on the inside were drawn up in the 1970s by Professor Gerard O'Neill and others. The materials and energy needed to build them are abundant beyond Earth's sky. Once technology makes building them within the means of the sort of tribal-sized microsocieties the National-Anarchists envisage, then thousands of such societies, reflecting a vast range of ideas, ethnicities and peoples, might well spread out across the Solar System in future centuries. Their idea's time might thus have come.

The desire of anarchist microsocieties to be left alone would doubtless drive them further and further outwards in the Solar System, learning in the process how to be truly self-sufficient. Put an engine, however feeble, on the end of a spinning space-habitat cylinder and you have a ship you can take wherever you want, in time. Self-sufficient anarchist communities seeking to get away and stay away from the States that I suspect are going always to be the natural order on Earth, and from those States' own expanding sphere of off-world colonies and mines and factories, will spread farther and farther out. Until one day maybe some of them leave our Solar System altogether in search of somewhere far away enough to be safe, even if it took centuries to get there. It is thus not entirely implausible that a thousand years or more hence ideas like those this book expounds could give our Race the stars….

In the meantime, this book, inspiring, interesting and irritating as it is, is one you should definitely read.

Reviewed by Ian Freeman, Northwich, Cheshire

Editor's note: Troy Southgate is the organiser of the New Right forum, with bi-monthly meetings in Central London hosting speakers from every shade of nationalism, as well as interesting guests from outside the nationalist movement. For details see ***http://www.facebook.com/troy.southgate***



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Out with the old in with the new

The fact you are reading this is proof that the Mayan calendar, predicting that the end of the world would occur on Friday 21st December 2012, was wrong. In fact by the time this edition of *Heritage and Destiny* reaches you we are well into 2013 and Christmas 2012 is but a memory, with decorations tidied away and New Year's resolutions made and probably largely broken. But will 2013 see the phoenix rise from the ashes of Nationalist politics?

Since the majority of Nationalists have now accepted that the British National Party has failed, the Nationalist movement has fragmented with a number of new parties and organisations, spanning the whole Nationalist spectrum, being formed and others revitalised. Some, such as the British Freedom Party and the Freedom Democrats have dwindled to one man and his dog. Others, such as the English Democrats and more markedly, UKIP, are making some progress. The National Front, a party close to the writer's heart, being the party with which he began his political journey, has shown signs of resurgence. New parties such as the British Democratic Party and Patria show promise but have yet to make a mark. All readers will be hoping to see success from one or other of these parties and would be more than pleased to see this sooner rather than later. Unfortunately there is little evidence pointing to this happening, with many having no faith in our current political system and what it brings them. But the clock is still ticking and time is running out.

Robert Baggs argues that the old image of street marches (such as the pre-war Mosley march *above*) should be replaced by a more publicly acceptable image (such as the Barnsley nationalist stall *below*).

It is apparent that the great British public no longer value democracy. Turnouts at elections is dropping, with general elections in the UK falling from an approximate average for the fifteen elections between the years of 1945 to 1992 of 76%, to 59%, 61% and 65% for those elections held in 2001, 2005 and 2010 respectively. Turnouts in local elections and euro elections are generally well below that of general elections – between 30% and 40% being the norm. The recent farcical police commissioner elections showed an embarrassingly low 15%. These figures alone prove that the British nation has no faith in those who stand for election and indicate they do not actually care who governs it, nor what those who govern it actually do when in power, a point that ought to be made to those who admit they have not bothered to vote.

There is the view that compulsory voting will make a difference and countries from Australia to Libya to Uruguay use this system, but with varying levels of enforcement. In Australia, for example, where it is actively enforced, turnout at the last election was 93% of those registered to vote but only 81% of the voting age population meaning almost 3 million people did not vote and of those that did almost 6% of the votes were invalid!

But is it really true that the British public do not care? Other evidence suggests not, particularly on the street, in the pub and at the workplace and more so in the home where conversation on the state of the country is commonplace, as is the frustration over what can be done about it.

Perhaps the problem lies with the democracy model and whether or not it provides the answer. Is the concept of democracy, whatever that actually is, all it is cracked up to be? One definition of democracy is "... a form of government in which all citizens have an equal say in the decisions that affect their lives." Interestingly one definition of communism is "... a form of government where everything is shared equally with all citizens." It is apparent that neither of these is possible, the former because, if the Right to vote equates to "an equal say", then democracy is a fraud unless readers can advise they are consulted over decisions that affect their lives.

But the West has fought for the right to enable democracy for its people and strives to ensure the rest of the world operates using the democratic model – and whether we like it or not, it is how the British political system operates. So despite any preferred alternative to democracy, the Nationalist community is stuck with the system we have. We therefore need to adapt and play the system to its best advantage.

The last few years has seen the stuffing knocked out of the Nationalist movement and this situation needs to be reversed as a matter of urgency. This means that all of the energies currently used for in-fighting amongst various Nationalist factions and in armchair and keyboard activities, be re-directed into positive actions which put forward the benefits of the policies that form the core of Nationalist thinking. However, it is not enough to continue regurgitating the dogma of The Fourteen Words or the power of ZOG as the British public will not understand this, so although the Nationalist movement may consider these issues as core beliefs, they need to accept that the British public views such concepts as strange, in the same way they do the views of Jehovah's Witnesses and Scientologists. There needs to be some adaptation to recognise the fact that Britain is in a different place to that of the 1970s heyday of the National Front and even further removed from the Mosleyites of the 1930s. That is not to say core beliefs are changed, but that they need to be presented differently concentrating on the positive benefits they provide with less emphasis on the negative causes of the problems in society. It could be said that the glass be viewed as half full rather than half empty, and to some extent this is now happening.

Much can be achieved through the correct use of propaganda and a concerted effort needs to be made to inform media outlets of what is happening in our movement: and not only once every few months but regularly with press releases going out on a weekly basis on both a national and a local level. The latter being preferable as often local media need to make a splash. Hearing, for example, that the National Front have started a new branch in such and such a town, even if that branch consists of two members, may cause enough of a stir to gain some good publicity and sell their papers. Image and communication is all important, get that right and the subsequent publicity will stimulate the public to either seek more information or become more hostile, both to our benefit. Obviously more mileage can be achieved via those seeking more information on what this alternative to the LibLabCon can offer, as the message can then be put across and the foundations to ensure our movement begins its full resurgence can be placed, with the successes we all long for following on.

If your New Year's resolution was to become more active then think on the above and perhaps this time next year we can be celebrating progress!

Robert Baggs, Swindon, Wiltshire

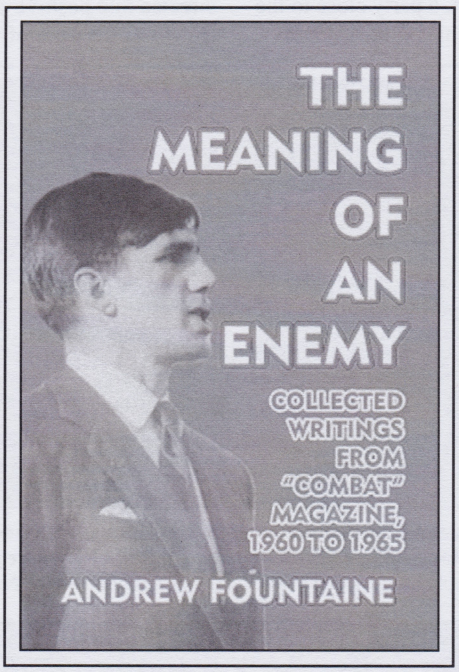
Editor's note: Former BNP and NF activist Robert Baggs is author of a nationalist political blog at ***http://robertbaggs.blogspot.co.uk/***

Book Review: *The Meaning of an Enemy* by Andrew Fountaine

Published in the UK by Ostara Publications 2012. Paperback, 113 pages. £7.45 (plus shipping), only available online from: www.ostarapublications.com

This new book is an outstanding study by the late Andrew Fountaine (1918-1997) of the causes of Britain's and Europe's decline. It was originally serialized in *Combat*, my newspaper of the original British National Party, of which Fountaine was the President, from October 1960 to December 1965.

More than half a century later, in November 2012 my comrade Bill Baillie of the *Nation Revisited* website was going through some of the old issues of *Combat* and started to read *The Meaning of an Enemy*, which he had last looked at as a youth. Laid before him was an explanation, which was both historical yet prescient, of the greatest tragedy ever to beset Europe. The destruction of its spiritual unity that existed for over a thousand years and its replacement by carefully nurtured enmities between the leading European nations, specifically between Britain and Germany.



Bill e-mailed me recommending that, as the former editor and proprietor of *Combat*, I should re-read Andrew Fountaine's series. As with Bill, I began to realize that his forgotten work should be republished as a book, not least so that readers of today could see that some of the leaders of yesterday, who are still presented as heroes, played no small part in the decline of Britain and Europe as a whole. I contacted Ostara Publications – who had made a good job of the reprint of my political autobiography, *Many Shades of Black* – who were immediately enthused with the idea of publishing Fountaine's work as a book.

Readers will note that some words used by the author are no longer in common usage. A good example of this is his use of 'coloured', which was used in the sixties to describe 'black' or 'Afro-Asian' people. Neither the publishers nor I agree with all the opinions expressed by Andrew Fountaine, which are now published as an historical archive.

Andrew Fountaine's forebears arrived with the Norman Conquest and the family were Norfolk landowners for many centuries – his father being Vice Admiral Sir Charles Fountaine, who had been naval ADC to King George V. He opposed the multiracial agenda and predicted the non-European invasion that we are now suffering. But for all that he was not a racial bigot of Hollywood caricature. At the age of 17 his humanity and sense of adventure led him to driving an ambulance for the Abyssinians (now Ethiopians), when Mussolini decided to incorporate them into the Italian Empire. Two years later he spent several months in Spain fighting for Franco's Nationalist forces, during the Spanish Civil War (1936-1939), and refused to compromise with communism.

The book details the causes of Europe's slide into World War Two and the effects on post-war Britain. Fountaine's writings discuss the origins of both World Wars, the rise of Nazi Germany, a highly critical evaluation of Winston Churchill (who, as Fountaine points out, started the terror bombing of civilians), the destruction of the British Empire, the effect of Christianity on modern society, and Third World immigration into Britain. The career of Churchill is discussed in detail; from his dishonourable conduct as a war correspondent in the Anglo-South African War, his mishandling of the Dardanelles offensive in WW1, his craven acceptance of American terms at the Washington Naval Treaty of 1922, his fanatical campaign for war with Germany in the 1930s, his disastrous invasion of Norway in 1940, and his obsession with area bombing that led to the destruction of the civilian city of Dresden in 1945.

Andrew Fountaine traces the decline of European power and the rise of liberalism from the fall of Ancient Rome, to Rhodesia's brave but ultimately unsuccessful attempt to preserve itself under Ian Smith. (There is also an Appendix in the book by the publishers which deals with the betrayal of Rhodesia.) Fountaine in addition examines the influence of the Freemasons and International Jewry who were prominent in the French and Russian Revolutions. However, he puts most of the blame on the spirit of surrender that grips Western Man. He compares it to the Aztec myths that led to their conquest by Hernando Cortes. The Emperor Montezuma was so convinced that the end of his empire was preordained that he was psychologically beaten before the battle began. Fountaine argues that liberal democracy is similarly infected with submissiveness. His belief in European world hegemony may seem shocking to modern readers, but Andrew Fountaine was born in the reign of King George V and brought up to cherish Western values.

He believed in leadership not dictatorship: "Race accounts for much, for strong race often produces great leadership. Yet it is not all. The leadership is all, though it varies according to national and racial character." Andrew Fountaine's worldview will inevitably be compared to Oswald Spengler but he was influenced by the more optimistic Francis Parker Yockey, who saw hope for the future amongst the ruins of Europe after WW2. This work is an incisive overview, written in the no-holds barred style for which Fountaine became famous.

Here is a list of the contents to give you a flavour of this great book: Foreword by John Bean, Chapter 1: *Introduction*, Chapter 2: *The Trojan Horse*, Chapter 3: *Conditioned Hatred*, Chapter 4: *The Bulwark Against Communism*, Chapter 5: *The British Empire And Its End*, Chapter 6: *The Uncivilized War*, Chapter 7: *Civilian Bombing: The True War Criminal*, Chapter 8: *The War of the Churchillian Succession*, Chapter 9: *The Destruction of the West*, Chapter 10: *The Home Front*, Chapter 11: *Liberalism and the Church*, Chapter 12: *The Suicide of Liberalism*, Chapter 13: *The Coloured World Revolt*, Chapter 14: *The Great Division of White World Civilization*, Chapter 15: *The Lowering of Standards*, Chapter 16: *Race and Leadership*. Appendix 1: *Rhodesia: Prelude to the Age of Terror*, Appendix 2: *Ten Years of Combat* by Bill Baillie.

At the outbreak of World War Two Andrew Fountaine joined the Royal Navy as an ordinary seaman. By April 1945, he was a Lieutenant-Commander and Gunnery Officer on the aircraft carrier HMS *Indefatigable* with the British Pacific Fleet, when he was wounded as a result of a kamikaze attack. He was present at the ceremony on September 2nd marking the Japanese surrender.

Following the war Andrew joined the Conservative Party, because, he told me later, "it was the only thing to do." In 1950 he contested

the Chorley, Lancashire, parliamentary seat for the Tories and reduced a Labour majority of several thousand to just 361 votes. By 1953 he had been sacked from the Tory Party by Lord Woolton, apparently, according to Cross Bencher writing in the *Sunday Express*, for being too right wing. Cross Bencher also said that Fountaine had now formed a National Front Movement (NFM) which was anti-communist, pro-Empire, and called for a halt to immigration. I immediately wrote to him for full details of the new NF Movement and was put in touch with its secretary. It soon appeared to me that it was stillborn.

Later, Andrew told me that with his 'hands on' approach for running his Norfolk estate, he did not have the time for the necessary campaigning to get his National Front Movement off the ground. As with so much of what he was later involved in politically, he was not really interested in the mechanics of political activity. Outside of his deep concern for nature and the environment his mind was dedicated to an extensive knowledge of European history and political philosophy.

In 1958 I formed the National Labour Party. Part of the reason for the choice of title was a hoped for appeal to patriotic Labour voters, who were concerned about the ever growing problems with immigration. Bill Baillie writes in the Appendix to the book:

John Bean's newspaper Combat *ran from 1958 to 1968. It was written before the Race Relations Act and during the Cold War. It was therefore race-conscious and anti-communist. It might seem dated to modern eyes but the seven points of policy of the National Labour Party are still relevant ...the NLP was founded by John Bean on Empire Day May 24th 1958. It was committed to the following policy:*

1. The old British Empire has been thrown away to be replaced by a meaningless charade called the "Commonwealth", which as an effective world power is non-existent. In its place we advocate a new Union of the white dominions with whom we have common ties of blood.

2. The New Union of British Nations, allied with our racial kinsmen of Western Europe, must become the world's third stabilising force; independent of both American money power and the tyranny of Communism.

3. The answer to industrial unrest and Communist agitation is Workers' Partnership. Workers' elected representatives will participate equally with management and shareholders in the running of their industries and in the sharing of profit dividends.

4. In place of the outdated House of Lords we advocate a consultative assembly of all professions and occupations, available to give specialised advice to the House of Commons. This assembly will be elected on an occupational basis.

5. Coloured immigration must be stopped. Not only does it aggravate the housing problem, and constitute a serious threat to workers' living standards in view of increasing unemployment, but, most important, it will turn our nation into a race of mongrels.

6. Every incentive must be given to agriculture to make every acre of ground productive. Farms and farm workers' houses are entitled to the same amenities as enjoyed by townsfolk, e.g., electricity and main drainage, even if this has to be subsidised by the townsfolk.

7. A sound financial system should be based on the nation's ability to produce goods. Not on the power of the banks to create paper debts at will.

The NLP's economic and social policies were explained in the pages of Combat. *The housing crisis and unemployment were constant themes...*

To my initial surprise, Andrew Fountaine was enthusiastic about the new National Labour Party, and he needed little persuasion to accept the figurehead role of President. From here our friendship developed and politically he later became President of the first British National Party (which had absorbed the NLP and Colin Jordan's White Defence League, before Jordan became an open Nazi).

Andrew was involved in the formation and eventual splitting of the National Front from its birth in 1967, until his expulsion by A.K. Chesterton in the mid-'70s. He split with John Tyndall in 1979 and unsuccessfully challenged him for the leadership of the NF, then formed the short-lived NF Constitutional Movement, later called the Nationalist Party, which had a martyr to the Nationalist cause: Anthony Donnelly an activist of Fountaine's NFCM, who was stabbed to death by a gang of West Indians in Hackney, East London in May 1981. Unfortunately, within a short time, Fountaine became disillusioned with the in-fighting in British Nationalist politics, and later that year retired to farm on his property near Swaffham. My *Many Shades of Black* (which I dedicated to Andrew Fountaine's memory), describes all this and more in detail. On page 236 I wrote:

Commander Andrew Fountaine (*right foreground*) at a National Front Remembrance Day march during the late 1960s. Lady Birdwood is third from left.

In the autumn of 1996, although suffering from the onset of lymph gland cancer (which was to take his life ten months later), he drove me round his estate for the last time, in the same old battered Landrover that we had used in the 1964 and 1966 Southall election campaigns. As we left a young copse of Brazilian black walnut trees he had planted some five years earlier, he stopped by some caravans, a mixture of modern 'travellers' caravans and the old horse-drawn gypsy caravans. Men from the caravans strolled over to greet him smiling. "Hello Sir! How are you Mr Fountaine?" Lowering his voice, he said to me:

"The buggers are stealing half the pheasants on the estate, but at least they will enjoy them. They have nowhere else to go so I let them stay here in the winter. They keep the place clean."

This was part of the enigma of Andrew Fountaine.

Reviewed by John Bean, Suffolk, England

Editor's note: There was in fact an earlier short-lived British National Party, formed in the 1940s (whose slogan was 'For King, Country and Empire'), by ex-members of the British Union of Fascists. Bill Baillie was an active supporter of both John Bean's BNP and Sir Oswald Mosley's Union Movement in the 1960s. His monthly online newsletter 'Nation Revisited' is well worth a read: check it out at - **http://nationrevisited.blogspot.co.uk/**

Restoring the Credibility of Nationalism

Although at present British Nationalism is in a state of turmoil, it cannot be denied that large numbers of people who agree with the political philosophy and aims of the variegated forms of Nationalism are on the increase. This is obvious from the multiplicity of small nationalist parties that have emerged in recent years. It is a great tragedy that these parties, though largely in agreement on most issues, are unable to unite to create a single party able to provide the credibility and sense of direction to win the support of the confused and politically apathetic indigenous voters. As it is, there are within Nationalism far too many factions, often led by those whose sole motive is self-aggrandisement and the wish to be big fish in small ponds. If I may mix my metaphors, there are too many prima donnas, causing confusion and resulting in too much duplication of effort.

Before I proceed further, I should make it clear that for many, the term 'Nationalist' has become synonymous with the derogatory epithet 'Racist' that is usually applied to those of us who oppose the never-ending influx of immigrants arriving here. It has to be borne in mind that 'Nationalist' is something of a misnomer in this context, since a nation is a purely artificial construct. If our opponents wish to refer to us as racists, so be it. It is one's race that matters, not one's nation. For example, to me white South Africans and Americans, Canadians, Scandinavians and Germans belong to the same racial group as I do, no matter where they may happen to live or the nationality ascribed to them. Nevertheless, we must admit that Britain, being an island, has a greater claim to nationhood than most other so-called nations.

A National Front march led by John Tyndall and Anthony Reed Herbert in the mid-1970s. Ronald Rickcord argues that the marching strategy has long outlived its usefulness.

A few years ago, the BNP, of which I was for many years a member, had a great opportunity of breaking through the credibility barrier. Unfortunately, its founder, the highly respected John Tyndall, was superseded by the Machiavellian machinations of one person totally lacking the qualities of leadership, motivated entirely by personal ambition, who in the past was involved with various questionable organizations, and who, in recent years, has exhibited the classical symptoms of advanced megalomania. Furthermore, this patently dishonest 'leader' cannot be entrusted with the financial control of any organization, has a criminal record, and surrounds himself with toadies of inferior ability who are only too eager to do his bidding.

Despite these problems, it is essential that the present disarray among the various nationalist parties must not be allowed to deter us from renewing our efforts to capture the hearts and minds of our racial kith and kin; this is urgent if we are to avoid racial extinction.

Because Nationalism is in the doldrums, it is not surprising that many of our compatriots, and even some Nationalists, are unaware of the peril that confronts us, and, more importantly, our posterity. It is no use arguing that getting our message across to the British public is a long-term process. We cannot afford to do things in a leisurely fashion. Time is a factor that is not on our side.

Each day that passes without our being in control of our own affairs, is another nail in the coffin of our race. Time is therefore of the essence, so we must make every effort to impress upon our racial compatriots the dire urgency for action now if we are to survive as an independent and distinctive racial entity. Never again must we allow our aims to be impeded by a power-hungry adventurer and his acolytes who brought such shame and ruination on the BNP.

In this article, I shall examine some of the methods we have traditionally used in our efforts to win public support for our policies, and I shall propose some alternative strategies that I think may enable us to make a far greater impact on public opinion than hitherto. I do not claim that the ideas I shall outline are my own or that they are necessarily the only options available to us; nor does the expression of these ideas imply any criticism of the many stalwart patriots who have laboured so valiantly on behalf of the various nationalist parties for so many years.

My sole intention is to provoke discussion among genuine Nationalists in an effort to induce others with more fertile minds than mine into thinking about the steps we should now take to improve our ability to influence public opinion. By applying our thoughts to these matters and discussing them between ourselves should help us to evolve a strategy for success, one that will guarantee the survival of the British Race.

The success of any political organisation or pressure group depends primarily on five elements: Leadership, Planning, Administration, Enthusiasm and Action. It is not my purpose to discuss the first three items here. It is undeniable that where the BNP is concerned, these attributes have been lamentably absent in recent years. There was never any shortage of enthusiasm among the countless dedicated activists and supporters of the BNP, who have now been so disgracefully betrayed. So I shall confine myself to discussing the last-named item on the list – Action.

Activities organised by any radical party have three principal aims. First, to transform society into something that accords with the ideals and views of its members; second to generate the publicity to persuade citizens that the party's policies are best for their welfare and future of their children; and third, to bolster up and sustain the morale of its members.

There are several ways that these aims can be achieved. The methods most commonly used by Nationalists in the past were mainly in the form of demonstrations, propaganda and electioneering. However, it became increasingly apparent in recent times that these were not having the desired effect, and indeed, caused many of us much disappointment. The antics of some nationalist leaders and the behaviour of unruly elements and scruffiness of the foul-mouthed undesirables and hooligans who so often attached themselves to our events contributed to our lack of success.

In past years, our demonstrations consisted mainly of marches and outdoor public meetings. Long before marches were banned, it became obvious that they had outlived their usefulness and become counterproductive. There were a number of reasons for this, the main one being that they were almost entirely ignored by our alien-controlled media unless they could be used to concoct news in ways that portrayed Nationalists in a bad light. In this, the media were aided by the deplorable hooligan elements I mentioned above, who latched onto these events solely for the prospect of having a punch-up. Unfortunately, many people witnessing these incidents wrongly blamed Nationalists for the ensuing mayhem that occurred.

Another disadvantage of marches was that they provided our opponents with the opportunity of obtaining free publicity at our expense. Often, Nationalists who attended marches had to run the gauntlet of bricks, bottles and other fearsome missiles hurled at us by our enemies; but by clever editing, trick photography and manipulation of the facts, subsequent TV and news reports implied we were the culprits and our opponents the victims!

For these reasons, marches did little to earn any public sympathy for Nationalists; indeed, quite the reverse. In addition, the inconvenience that marches caused to the inhabitants, shoppers, traders, and motorists

in areas where marches were held did nothing to endear us with the public, however much they may have agreed with our policies. Even before marches were banned, we had to face the fact that they were considered a nuisance and were generally unpopular. In an article I wrote in 1983, I suggested, to the annoyance of some colleagues, that I felt that marches were having the opposite effect to that which we desired and that we ought to consider other less aggressive ways of gaining public support.

I suggested that instead of marches, serious consideration should have been given to alternative ways of obtaining publicity. It was my opinion that adopting the tactics previously used by the old League of Empire Loyalists would have been more fruitful. Older readers will remember how the LEL had the uncanny knack of suddenly appearing and having their say at highly publicized functions such as theatres, public meetings, conferences, etc., in full view of the public and media. In this way, they were often remarkably successful in getting their message across before being thrown out. Music lovers and TV viewers may remember how Palestinian protesters twice disrupted the Israeli Philharmonic Orchestra during a Promenade Concert last year. This was achieved by positioning the protesters in different parts of the auditorium, making it difficult to silence them. This action undoubtedly upset the audience, but it certainly enabled the Palestinians to obtain widespread support for their cause.

Methods of this sort are ideal for waking people up to the reality of what is going on in our country. Several institutions are ripe for such treatment. In particular I am thinking of the churches, which, during recent years have become little more than agencies for propagating the vile creeds of multiracialism and homosexuality. A few intrepid and articulate Nationalists scattered among the congregations of cathedrals and churches in which sermons were being given by race-mixing pastors and unrepentant 'gay' clergy would work wonders. And imagine the publicity that could be gained if such demonstrations were staged in cinemas during the showing of salacious and anti-British films, usually imported and made by foreign directors who, in all probability, have a hidden agenda. The opportunities of these and similar activities are endless.

The League of Empire Loyalists captured public attention with numerous stunts during the 1950s, such as this delivery of a giant spoon to Tory Prime Minister Anthony Eden before his dinner with Soviet leaders Khrushchev and Bulganin in 1956.

Stunts like those mentioned above, if well thought out and executed could have a number of advantages. First, they would not require many activists to conduct and would therefore be easy to organize and control. Second, they would stand a very good chance of being noticed and commented on by the media, and, even if ignored, the Nationalist viewpoint would at least come to the attention of members of the public attending those functions and events selected for such treatment. Third, activists would be able to organize similar demonstrations in their own areas at little cost. The Establishment would consequently find itself under frequent attack throughout the country.

As events have proved over many years, elections – and particularly general elections – have not been very successful. Elections are too infrequent and the nationalist message tends to become lost beneath the welter of verbiage on a variety of unimportant subjects dear to the hearts of the other parties, whose policies, in any case, seldom differ very much. In addition, many of the arguments revolve around frivolous and irrelevant matters. In such conditions, Nationalists are scarcely heard above the tumult.

I therefore think that for the time being Nationalists should avoid general elections and contest only local and Euro-elections, and then, only if the various Nationalist parties, having similar policies, join forces under one name, say, 'Nationalist'. Nothing is more absurd than Nationalists fighting for the same seats under different flags. Apart from confusing voters, it fragments the Nationalist vote that may otherwise be obtained. Unanimity is essential. The above suggestions would provide several advantages. First, they would greatly reduce costs compared with fighting enormously expensive general elections. Second, combining the efforts of the many minuscule nationalist parties would inevitably lead towards greater unanimity. Third, the relative frequency of local elections and by-elections would provide a means of keeping the Nationalist Cause fresh in the voters' minds at local level and, to a lesser extent, at national level.

It is a well-known fact that the Establishment denies Nationalists access to the mass media by every means within its power. Go into any of the larger newsagents and one will find the shelves therein bulging with leftist and Marxist publications such as *Tribune*, *New Statesman*, *The New Worker*, *The Socialist Worker* and *Fabian Review*, etc. For this reason, it is essential that we must create an alternative media of our own. In a very small way, we made a start in this direction many years ago by means of newspapers, magazines, journals and other publications. Nevertheless, these publications were, and where still extant, are, too small, too infrequent and, let us face it, often – except for quality journals like *Heritage and Destiny* and *Spearhead* (now, alas, defunct) – of poor quality, regarding both presentation and content. To make matters worse, our opponents often make threats of violence against printers, suppliers and newsagents who would otherwise be prepared to distribute our publications. Also, we must realize that printed matter of this sort, however well produced, has only a fraction of the impact on people's minds and perceptions as that achieved by the internet, TV and radio. We must also realize that we are not now living in an age similar to that which existed in the days of the Tractarians; few people have much inclination to read political pamphlets or dissertations these days.

Now, however, the Establishment's monopoly of the dissemination of news and propaganda has suffered a serious diminution due to the internet revolution, which it has no effective means of controlling. As not everyone is on the internet, there will still be a need for the written word, and especially by those who wish to study such matters in greater depth. However, at present few Nationalists have sufficient training to exploit the opportunities afforded by either the internet, TV or the Press to the full. I hope that we shall overcome this situation in time to come. One way we can rectify this problem is by employing young professionally trained journalists, rather than ancient amateurs (like me), as well as web masters, and computer and graphics experts. To this end nationalist sixth formers and other students should be encouraged to take up these subjects when they go to university. Those of us who have been involved in the incipient nationalist media over many years must encourage and nurture such youngsters, and be prepared to lay down our pens (or keyboards) in their favour when the time comes.

In this article I have touched upon just a few problems today confronting British Nationalism and made suggestions how, in my opinion, we could make greater impact than we now do. Doubtless, some Nationalists will disagree with my views and proposals; but what matters far more than the means we use are the objectives we have in view – and fortunately, there is no argument about what they are! So if this article helps to induce clever young people to apply their minds and abilities to finding better solutions to resolve the problems currently facing Nationalism, then I will not have written in vain.

Ronald G W Rickcord, Newport Pagnell, England

General Jan Christian Smuts: The Debunking of a Myth – Part II

continued from Issue 52

SMUTS IN BRITAIN, BALFOUR DECLARATION, AT VERSAILLES, LEAGUE OF NATIONS AND IRELAND

In March 1917 Smuts joined the Imperial War Cabinet at the invitation of Prime Minister Lloyd George. He was received with a "whirlwind of applause".[1] Smuts was offered command of the British forces fighting the Turks in the Middle East, but Botha wisely advised him to turn it down.

During his time in England Smuts gave many patriotic speeches, one of which prevented a coalminers' strike in Tonypandy, south-east Wales, which was threatening to cripple Britain's war effort. Lloyd George had tipped off Smuts before he went to Wales, that the Welsh were great singers. By asking the tens of thousands of strikers to sing the Welsh national anthem "Land of my Fathers", Smuts was able to diffuse a very volatile situation and the strike was called off.[2]

On July 7, 1917 after twenty-two German Gotha aeroplanes, bombed London, destroying a large number of buildings and causing huge fires, there was a tremendous public outcry. Smuts was chosen to settle this problem and within eight days he completed a scheme, which was based on a centralized command structure for the defense of London. Later he was instrumental in combining the Royal Flying Corps and the Royal Navy Air Service and army and setting up the Royal Air Force on April 1st 918.

On November 2, 1917, together with Lord Arthur Balfour, Smuts drew up the infamous Balfour Declaration.[3] This document promised Palestine, which was part of the Ottoman Empire at that time, to the Jews in an effort to gain the support of American Jewry, who had been instrumental in forcing President Woodrow Wilson (himself a victim of Jewish blackmail)[4] to declare war on Germany in April 1917.

Jan Smuts during World War I, when he helped draw up the infamous Balfour Declaration.

Smuts also took part in two rather curious diplomatic missions. One involved exploratory talks in December 1917 in Geneva with the Austrian ambassador, Count Albert von Mensdorff, about peace. The other took place in April 1919 during the Versailles peace conference, when he met the revolutionary leader of Hungary Bela Kun (real name Cohen) with a view to using him as a vehicle for communicating with Moscow. Neither mission achieved any success.

After Germany had been induced to sign an armistice on November 11, 1918, based on the Fourteen Points of Woodrow Wilson, a peace conference was held at the Palace of Versailles in Paris. Before it had even commenced, it was declared in the press that Germany was solely responsible for the war, in spite of the fact that Germany did not plot a European war, did not want one and had made genuine efforts to avert one. The conference was "poisoned by British perfidy and French hatred and ignorance"[5] and the 14 Points were ignored. As Smuts would later admit, "Everything we have done here is far worse than the Congress of Vienna.[6] The statesmen of 1815 at least knew what was going on. Our statesmen had no idea."[7]

An explanation for this ignorance of the Allied leaders may be found in the fact that they were all assisted by Jewish advisers, who were manipulating the conference to suit their own clandestine purposes. The advisers of Lloyd George and Georges Clemenceau were Sir Philip Sassoon and Georges Mandel (real name Jeroboam Rothschild) respectively. Woodrow Wilson was assisted by the Jews Bernard Baruch and Louis Brandeis. The Italian delegate Baron Sidney Sonino was half-Jewish, while the interpreter Etienne Mantoux and the military adviser Kish were also Jews.

Smuts attended Versailles with Botha as the South African representatives. To his credit Smuts realized that the swingeing financial burdens which France proposed to place on Germany would be incapable of being effected and would sow the seeds of future conflict. He encouraged John Maynard Keynes, who was also attending and had calculated that Germany would be unable to make reparations on the scale envisaged, to write *The Economic Consequences of the Peace*.[8] However, it is ironic that Smuts proposed the most draconian impost of all, *viz.* the payment of pensions and separation allowances to the victors, which would have exceeded all the other nine categories of reparations.[9] It was rejected. The German delegation was forced to sign the treaty in the face of a naval blockade imposed by the British navy, which was intent on starving the Germans into submission.

Initially Smuts refused to sign the treaty, but Lloyd George persuaded him to sign and then protest afterwards. Smuts was, however, being a little disingenuous, because if he had not signed, he might have jeopardized the granting of South West Africa to South Africa as a Class C mandate.

Smuts wrote a memorandum, which formed the basis for "The Covenant of the League of Nations". It was accepted by Woodrow Wilson, who frequently consulted Smuts when in need of advice.[10]

In June 1920 after attending an Imperial Conference in London, Smuts travelled to Ireland, incognito[11] in an effort to quell the rebellion there. He met Arthur Griffith,[12] Eamon de Valera and Erskine Childers and tried to persuade them to cease hostilities and accept dominion status, which they eventually did on December 6, 1921.

SMUTS INTRODUCES CENTRAL BANK AND INCOME TAX

Louis Botha died on August 27, 1919 and Smuts was appointed prime minister, an office he would occupy until his electoral defeat in June 1924. Botha, who had been in poor health for some time was suffering from the Spanish influenza. Overcome with guilt over his treasonous behavior at the peace negotiations in May 1902 after the end of the Anglo-Boer War, when he meekly capitulated, Botha reportedly slashed his wrists in order to hasten his end.[13]

It was during this period that Smuts committed the most foolish blunder of his entire political career. This was the establishment of a central bank known as the South African Reserve Bank. It was enacted by means of the Banking and Currency Act, which was very similar to the Banking and Currency Act of the United States of America, which Congress had been misled into approving on December 23, 1913 and which brought into existence the 58% Rothschild-owned US Federal Reserve Bank. This insane piece of legislation would enable the seigniorage benefits of creating money out of nothing to be transferred to the private banks in perpetuity.[14] This form of debt slavery would later ensure that the most productive sector of the population, namely the whites, would dwindle from 25% of the population at that time to the present day 9%. Usury is one of the principal causes of the impoverishment of the nuclear family, decline in the birth rate and collapse in civilization; a consequence, which Oswald Spengler highlighted in his *Decline of the West*.[15]

Previously, Smuts had been appointed Minister of Finance in 1912, even though he "had never shown any financial ability……had no experience of business……his personal finances and his accounts were haphazard and usually neglected……he was useless at all detail".[16] In 1914 he piloted through the Income Tax Act, shortly after the United States had enacted its own income tax act in 1913. (This is the so called 16th Amendment, which was not approved by a majority of states). There was much laughter in the house[17] when Smuts's bill was first introduced.

The tax threshold was set at 1,000 pounds, equivalent to the annual salary of a high earning executive and the act itself was subject to annual review as to its retention. The threshold was quickly lowered and the review was soon forgotten about. Income tax forms an integral part of the usury system, enabling the payment of interest on government loans, which private bankers have created out of nothing.

The Banking and Currency Act of 1920 had to do with the stabilization of the country's gold reserves and the minting and printing of South Africa's own coin and bank notes. However, its principal objective was the establishment of a central bank. Smuts asked a friend of his Sir Henry Strakosch, who was a retired mining magnate living in England to provide all the inputs. Strakosch was a Moravian Jew who in later life, like Ernest Oppenheimer and Benjamin Disraeli,[18] had converted to Anglicanism (Episcopalianism). Strakosch wrote a pamphlet entitled *The South African Currency and Exchange Problem* and this was used as a basis for the legislation.

The bill was strongly opposed by the Labor Party, with one of its members Frank Nettleton saying: "The banks have been the factor in the enslavement of the workers, and as they merely exist to loan great enterprises at exorbitant interest, they must be inimical to the good of the people as a whole. It is time Ministers of Finance all over the world consider the establishment of state banks... What asses we were to allow our wealth to get into the hands of private banks, instead of having a state bank of our own".[19] The bill was passed by 69 votes to 22. Shortly thereafter Strakosch set off for India to establish the Reserve Bank of India.

In the 1930s, while Winston Churchill was out of office and quite often spent time in sanatoriums recovering from alcoholic binges, he ran into financial difficulties because of his gambling debts and after his stock exchange investments had failed. On March 26, 1936, he had one week in which to settle his debts or lose his treasured home "Chartwell" in Kent.[20] Strakosch stepped into the breach and paid Churchill's debts. Churchill's tone changed dramatically from being frank and independent, as he was in the 1920's, to one of servility towards "other interests". Strakosch would feed Churchill with exaggerated and often spurious statistics regarding German rearmament in order to promote a war psychosis.[21] Churchill became a vehement enemy of Germany, which had abandoned the exploitative usury system and reconstituted the Reichsbank as a state bank serving the needs of all Germany's people.

Tycoon Sir Henry Strakosch bailed out Winston Churchill and also left more than £350,000 in today's money to Smuts.

Strakosch died in London on October 30, 1943 and in his will dated August 27, 1941 he expunged Churchill's debt of 18,162 pounds.[22] He also left a further 25,000 pounds to Churchill and 10,000 pounds[23] to Smuts, stating in the case of the latter bequest that it was "as a token of friendship and gratitude reposed in me in connection with the several tasks he has entrusted to me".[24] These were the only major bequests. In such a manner are "friends" rewarded for past services rendered.

To return to South Africa, in 1921 there was an economic downturn with a consequent rise in unemployment. The mining magnates represented by South Africa's Chamber of Mines decided to cut costs by employing more blacks at three pounds a month at the expense of the whites, who were being paid 30 pounds a month. The main trade union, the Industrial Federation, which was under the influence of Bolshevik agitators, demanded control of the mines. Negotiations failed and were followed by a violent strike by over 20,000 miners in January 1922. Smuts, who was figuratively speaking in the pocket of the mining magnates,[25] after an initial period of inactivity on the government's part, decided to stop the strike by using force. The defense force was called up and the strike was brutally suppressed by means of aircraft and machine guns. 535 whites and 152 blacks lost their lives.

Smuts's high-handed and merciless treatment of the strikers made him deeply unpopular, and it came as no surprise when his party lost the general election in June 1924. General Hertzog's National Party obtained 53 seats and together with the Labor Party's 18 seats formed a coalition.

In 1926 Smuts completed his major work *Holism and Evolution* (that is pronounced Hollism). It expanded on his theory that by combining small parts one creates a whole larger than the individual parts. He applied this theory to practical effect in uniting the four colonies into South Africa, and the British Commonwealth, as an extension of that concept. A new world order under a world government was projected to be the logical, final outcome.

For the next nine years Smuts would remain as leader of the opposition in parliament, but his high profile days were in abeyance. He was now able to devote more time to his farming activities and his favorite hobby, botany, and in particular the study of grasses.

He still travelled abroad, mainly to England, where he frequently gave speeches. Whenever he made such trips, his opponents in South Africa would sarcastically remark that he was going "home". In his speeches he would often refer to a "new world order". He was also responsible for proposing that the British Empire be called the British Commonwealth of Nations.[26] From 1931-34 he was Rector of Scotland's oldest university St Andrews and from 1948-50 Chancellor of Cambridge University.

In the early 1930s the Great Depression, which had been engineered by the Jewish-owned and -controlled US Federal Reserve Bank,[27] principally by the withdrawal of credit, gathered momentum. South Africa had unwisely remained on the gold standard after its main trading partner England had already left it on September 19, 1931, and this served to exacerbate the economic slump. Meanwhile the South African Reserve Bank lost half of its reserves and teetered on the brink of bankruptcy. South Africa finally withdrew from the gold standard on December 27, 1932.

After the general election in May 1933, General Hertzog proposed that in view of the economic crisis their two parties, the National and South African Parties merge into the United Party and rule the country jointly. Smuts agreed and accepted the post of Deputy Prime Minister.

End Notes

[1] H.C. Armstrong, *Grey Steel: J.C. Smuts, A Study in Arrogance*, Arthur Barkers Ltd, London, 1937, p. 276.

[2] *Ibid.*, pp. 293-5.

[3] J.C. Smuts (Son), *Jan Christian Smuts*, Cassell & Co., Ltd, Cape Town, 1952, p. 204.

[4] M.C. Piper, 'The Making of Woodrow Wilson – An American Nero?', *The Barnes Review*, Washington D.C., Vol. VI, No. 2, March/April 2000, pp. 6-12.

[5] L. Degrelle, *Hitler Born At Versailles*, Vol.1 of *The Hitler Century*, Institute for Historical Review, Costa Mesa, California, 1987, p. 335.

[6] The Congress of Vienna was a conference of ambassadors of European states chaired by Prince Klemens von Metternich. It was held from September 1814 to June 1815 and settled the issues arising from the French Revolutionary Wars, the Napoleonic Wars and the dissolution of the Holy Roman Empire.

[7] L. Degrelle, *op.cit.*, p. 361.

[8] J.C. Smuts, *op.cit.*, p. 222.

[9] C. Quigley, *Tragedy and Hope, A History of the World in Our Time*, The Macmillan Company, New York, 1966, p. 282 and H.C. Armstrong, *op.cit.*, p. 326.

[10] H.C. Armstrong, *op.cit.*, pp. 321-3.

[11] He used the *nom-de-plume* Mr Smith.

[12] Smuts knew Griffith from the time he had been a journalist in Johannesburg before the Anglo-Boer War.

Boer War general J.B.M. Hertzog defeated Smuts at the 1924 general election to become Prime Minister, but following economic collapse in the early 1930s merged his National Party with Smuts's South African Party to form the United Party, with Smuts as Deputy Prime Minister.

[13] P.J. Pretorius, *Volsverraad, Libanon-Uitgewers*, Mosselbaai, Western Cape, 1996, p. 66.

[14] Lionel Rothschild, the grandson of the founder of the Rothschild dynasty, Mayer Amschel Rothschild (1714-1812), once said to Disraeli "Can anything be more absurd than that a nation should apply to an individual to maintain its credit, its existence as a state and its comfort as a people?"

[15] O. Spengler, *The Decline of the West*, Alfred A. Knopf, Inc., Munich, 1926. K. Bolton, *Knut Hamsun*, Renaissance Press, Paraparaumu Beach, New Zealand, pp. 6-7 and on page 9 discusses "...since Hamsun's time the spiraling spiritual impoverishment and alienation that has been wrought by the primacy of the city and of money over the land and culture that had been expressed on a philosophical level by Spengler."

[16] H.C. Armstrong, *op.cit.*, 253, 272.

[17] *The Cape Times*, April 24, 1914.

[18] Disraeli converted to Anglicanism at the age of 12.

[19] *The Cape Times*, July 17, 1920.

[20] D. Irving, *Churchill's War, The Struggle for Power*, Veritas Publishing Company Pty. Ltd, Bullsbrook, 1987, p. 104.

[21] W.S. Churchill, *The Second World War, The Gathering Storm*, Vol. I, Cassell & Co. Ltd, London, 1948, p. 193 and D. Irving, *op.cit.*, p. 49.

[22] *Last Will and Testament of Sir Henry Strakosch*, p. 10.

[23] According to the Bank of England's Inflation Calculator http://www.bankofengland.co.uk/education/inflation/index.htm £18,162 were worth £645,850, £25,000 were worth £889,000 and £10,000 were worth £355,600 pounds respectively in 2010.

[24] Last Will, *op.cit.*, pp. 7-8.

[25] According to the General Smuts Foundation, the preservation of Smuts's house was enabled with the assistance of "generous donations from the mining houses".

[26] H.C. Armstrong, *op.cit.*, 285.

[27] Three of the five US Federal Reserve Board governors were Jewish in November 2010. Three years earlier all five Board members were Jewish (Radio Zeesen.)

Stephen Goodson, Western Cape, South Africa

Editor's note: The third and final part of Stephen Goodson's article will appear in issue 54.

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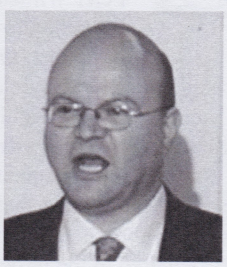
Why I'm Joining the British Democratic Party

It is sixty years since I was first involved in Nationalist and European Nationalist politics, and over sixty years since I married my present wife. The result of our marriage supplies the reason why I am not content to sit back and take it easy. We have three granddaughters and three great-grandsons. It is for them that I am doing what I can to see that they have a future that is still British, still European, and does not become an ever expanding conglomeration of Third World liquorish allsorts, united only by our geographical boundaries.

Like many reading this, we once thought that in its growth years of 2006-2009 the BNP would give this nation salvation. But primarily through its inept leadership it has failed us. With only one tenth of the BNP membership of 2010, today the establishment media is happy to keep the BNP name in the public eye as a useful blind alley where they can coax potential nationalist support. The Griffin family are content with this as it will still provide some source of income.

John Bean (*left*) – whose commitment to British nationalist politics dates back to the early 1950s Union Movement and includes high-level activism in the League of Empire Loyalists, the National Labour Party, the National Front, and two versions of the British National Party – has announced that he is joining the new British Democratic Party. Senior officials in the new party include (*below left to right*): Kevin Scott (Party Chairman); Ken Booth (Nominating Officer); Adrian Davies (Treasurer); and Andrew Brons MEP.
This is a provisional team of officials who will get the party off the ground, but within two years the party constitution will come into force and there will be a fully transparent structure of elected officials. Ultimate power in the new party will lie with the membership, not with a gang of cronies and personal favourites of an unaccountable leader.



Having carefully looked at the other nationalist – and so-called 'nationalist' – parties that have evolved mainly through the departure of former BNP activists, I soon appreciated that the only one with even a chance of ultimate success was the British Democratic Party. Not least because of the proven calibre of the people on the Steering Committee and because of its appreciation of the need to build up a party from the bottom, rather than from the top down.

One piece of advice I would give is that a party of 100 per cent common opinion is a party of one. A party of two will have its left wing and its right wing. That is the nature of politics. This means that one does not have to support every single policy point of the BDP to vote for it and to work for it – as long as we are all united in support of the key issue of campaigning for the survival of our people of these Britannic islands and its common culture that has evolved over several millennia. We must also be united in withdrawing from the pernicious influence of the European Union – which does not mean that we are anti-European, hence there is also room for euro-nationalists like me.

The work of the Lib-Lab-Con and its kept media has seen the power of the multicultural globalists encouraging the British to reject their cultural heritage. As a result a country is being created of many equal civilisations, which has already led to the schizophrenic chaos of our major towns and cities. In place of our ancient rights of the individual they have substituted the rights of groups, defined largely in terms of ethnicity, gender and sexual preference.

I can see why some patriots suggest caution in referring to our ethnicity, because this is interpreted as racist by the media. Surely the point to emphasise is that we do NOT advocate superiority of any one race over another. What we are supporting is racial differences. It is this that has been responsible for the evolution of the world's cultures, whether European, Arab, South Asian, East Asian or African. And we support the individuality of them all. We need to keep emphasising this.

We cannot, for example, follow the tactics of Gramsci and the Frankfurt school with the successful Marxist Long March Through the Institutions, for time is not on our side.

The long-term success by incremental steps of the Marxists and liberal-minded 'useful idiots' who have made up the bulk of our teachers at schools and universities over the past thirty years has encouraged the nation to reject its cultural heritage without knowing it. This has resulted in our being colonised by a tsunami of Afro-Asian immigration. For immigration to continue, even at half of its present rate (as the Tories suggest they are aiming for) for another decade, could mean that the battle is lost. In thirty years at a 'reduced' rate it would definitely be lost. Therefore the policy of ending immigration is not negotiable under a reformed BNP or a new Nationalist party. It must take priority over all other aspects of policy.

We can recover from economic downturns and even from EU and United Nations political, cultural and economic interference. But once our ethnicity is altered it is altered for ever. Those who cannot accept this and would have us soften our opposition to immigration and make it a secondary issue to withdrawal from the EU or revitalising a Christian Britain, for example, should join either UKIP, the so-called right wing of the Conservatives, or a Monastery.

John Bean, Suffolk, England

Editor's note: H&D readers wishing to find out more about the British Democratic Party should write to; ***PO Box 1132, Newcastle Upon Tyne, NE99 4YT;*** *or Tel.* ***07954 434173;*** *or email –* ***launch@britishdemocraticparty.org*** *– or they can check out the website –* ***http://nationalistunityforum.co.uk/***

This is the third version of the BDP that we are aware of. The first BDP was formed by John Brown (also in Tyneside) in March 1938. According to his manifesto one of the aims of the BDP was, "the destruction of Communism and Fascism and the winning over of workers to a belief in their own country." Mr Brown had been expelled from the Labour Party only the month before for making speeches attacking the Labour leadership.

The second version of the BDP was formed in 1980 by Anthony Reed-Herbert, a Leicester lawyer and former leading member of the National Front. Reed-Herbert had split away from the NF a few months earlier and formed the British People's Party (BPP), a mainly Midland-based party. However, he changed the name to British Democratic Party after a number of his members raised concerns about the BPP name being thought of as too extreme, as there was a pro-National-Socialist party of the same name led by John Beckett and the Duke of Bedford in the late 1930s.

Letters From Readers

Sir – The spate of child-abuse cases revealed in the wake of the scandals concerning Jimmy Savile and Cyril Smith and other suspected paedophiles, failed to ensure that these people suffered the condign punishment they so richly deserved. Evidently, in the view of the authorities, taking the appropriate action would not have been 'in the public interest'. The purpose of this let-off is clearly designed to protect 'the great and the good', such as high-ranking public officials, 'celebrities', TV 'personalities', expense-fiddling MPs and the like, from prosecution or embarrassment. I have personal experience of how this method of protecting malefactors is used, though in a rather different context.

During the 1983 general election, I stood as the BNP candidate for Milton Keynes. An organisation claiming to be opposed to Nazism and Fascism circulated a pamphlet containing a doctored photograph of me sporting a Hitlerian hairstyle and moustache. It also accused me of being a Nazi. The person who pushed the pamphlet through my letterbox was a well-known local clergyman and secretary of an anti-nazi organisation. I opened my front door and confronted him. He ran away.

I reported the matter to the Electoral Registration Officer as the Reverend Gentleman had clearly contravened electoral law. The ERO agreed that an offence had been committed and informed the police. A few days later, a police inspector visited me and told me he agreed with the ERO that *prima facie* an offence had been committed, and that details would be sent to the Crown Prosecution Service. Some weeks after the election the inspector again called on me to tell me that the Director of Public Prosecutions had decided not to pursue the matter because – you've guessed it – it would not be 'in the public interest' to do so! Evidently, upholding the law counts for nothing. I doubt this would have been the outcome had I been the Tory or Labour candidate.

Yours sincerely,

Ronald Rickcord, Newport Pagnell, England

Sir – I write this letter as a supplement to my earlier article in *H&D* 52 in order to emphasise the importance of blood/DNA in human relationships. To do this I have resorted to the Bible – namely the Book of Deuteronomy, which I understand forms part of the Jewish religion. The Bible I have used is the New International Version (2011). Words quoted are from Deuteronomy, 7:2.

"Make no treaty with them and show them no mercy. Do not marry with them. Do not give your daughters to their sons or take their daughters to your sons."

The Jewish people have taken note of these words and have basically succeeded in preventing inter-marriage with other races/faiths. As a result of implementing these words they have managed to withstand persecution and after about two thousand years of expulsion from their homeland Israel, they have now recovered their territory. This has been achieved after having been a small wandering tribe in the desert, but their numbers have now increased so that they have schools and synagogues in most major cities in the world.

Further they have obtained some of the highest positions in government, including the USA and the UK, and they have been very successful in business in many countries. This can be attributed to the Jewish faith interpreting the words of the Old Testament in a different manner than the Christians, thus endeavouring to keep their faith and not intermarry.

The Christian people on the other hand have a different interpretation of the Old Testament, therefore did not keep the Lord's word in the same way, and married out to any other race or religion.

The State of Israel was formed as a result of people emigrating from different countries – including Poland, Russia and the Balkans – where they had been resident for many years. The movement of people to Israel occurred before and during the process of formal recognition of the State of Israel, and was undertaken to assist in its establishment. Although the people had been classified as belonging to the country where they had been resident, the people who emigrated were in fact Jewish as they had remained apart from the host nation and refrained from intermarrying, retained their blood/DNA and also their faith which they had continued to practice. The

implementation of their faith for so many years resulted in the eventual creation of a strong and vibrant Israel.

The Christian faith only spread to a large extent as a result of British conquest of large parts of the world. However the days of the British Empire are gradually fading, with their related influences. Further the Christian religion is also fading in this country, and our churches in many cases are less than half full. Sunday schools are also disappearing. It can also be seen that the Christian religion is diminishing in many overseas countries.

It would appear that the Jewish religion is thriving with increased numbers and related schools and synagogues in many parts of the world, whilst the Christian religion seems to be diminishing in many countries, including the UK.

Is it possible to come to a realistic conclusion by stating that the Jewish faith has correctly understood and implemented the words of the Old Testament? Proof indeed of the need to take note of the words quoted from the Bible. Will the British Empire and the Christian religion become a page in the book of history after two thousand years? Or will we learn from the passage quoted from the Holy Bible?

Yours sincerely,

R. Smith, Eastbourne, Sussex

Sir – I have the greatest sympathy with such victims of far-Left and Zionist illegal violence as your correspondent Mr Ellis' late brother and long-serving and respected veteran Nationalist Peter Williams, and have no wish to deny or minimise what happened to them. If my review of Matthew Collins' work of fiction *Hate* gave any impression otherwise I apologise.

Nevertheless such violent incidents, unpleasant as they were and are for the victims, do not invalidate my basic point, made in the review, that Mr Collins grossly exaggerates the frequency and level of violence between the Nationalist Movement and those who think themselves its principal enemies – but who in fact are mere servants and tools of its real enemy, the internationalist forces of global greed, the "Money Power".

Compared to the ferocity of such violence in countries such as France and Italy, where Nationalists have been shot, crippled for life after being beaten with iron bars, had their faces burned off with acid etc., still more the genuine war on the streets waged for decades within our own borders in Ulster, I am sure even Messrs Ellis and Williams would have to admit that what they suffered was picayune stuff, relatively minor and isolated incidents in what in general has been a petty set of ritualised street scuffles.

Were it otherwise, as Mr Collins tries to claim, had there ever been a real war on the streets of mainland Britain such as he imaginatively describes in his pages, then by analogy with places where this has really happened neither he, Mr Gable, nor Mr Lowles, nor our corresponding leaders, would by now be around to glorify or protest it, all having been taken out long ago in the tit-for-tat assassinations of rival groups' leaderships which so long enlivened the streets of Belfast or Beirut. Mr Collins is still alive to spout his exaggerated nonsense and cadge drinks off Reds on the strength of such tall tales because they ARE lies.

Lies in which even the worst real incidents – such as your correspondents describe – pale into insignificance beside the torrent of imaginary atrocities in Mr Collins' ludicrous saga of blood, battle and death on the streets of London and the Home Counties. A saga of which the Press, TV and Police at the time seem to have been mysteriously unaware! Your correspondents telling the truth merely highlight the extent to which Mr Collins was and

is telling lies, rendering his book a tissue of nonsense not worth the cover price (which I note the publishers have now reduced from £14.99 to £8.99 in a desperate bid to shift stocks of Matt's fantasies).
Best wishes,
Ian Freeman, Northwich, Cheshire

Sir – Thank you for sending me back issues of *H & D* numbers 13 and 14, which included the fascinating story of James H. Madole, Leader of the National Renaissance Party (NRP), ably written by Martin Kerr. I also have the books *Phoenix Rising: The Epic Saga of James H. Madole* and *James H. Madole: Selected Writings*, which are extensive archives with many rare photographs, written by Kerry Bolton of the New Zealand-based *Renaissance Press.*

I am in correspondence with a former member of the NRP, and I know an ex-member of Sir Oswald Mosley's post-war Union Movement (UM), who met Madole for discussions when travelling to New York. As Mr Kerr points out in his two part article, Madole and his NRP developed a uniquely American form of Nationalism and their own uniforms, modelled on but distinct from the NSDAP, only borrowing the Flash and Circle emblem of Mosley's British Union of Fascists.

Madole had a Zionist media inspired reputation as a 'race hater', however he defended his NRP members Dan and Robert Burros when they were attacked for being of Jewish ancestry, by the Jewish Anti-Defamation League, (Germans with Jewish grandparents were allowed to join the German NSDAP). Madole also held meetings with Negro separatists.

As to the proposition that Madole pushed his occult interests too much to the fore in the Movement, there is something to be said for this critique. I am interested in religion, spirituality and the occult, but I agree such matters should not impinge too heavily on a political creed.

As a supporter of Mosley I am intrigued by the news that Gary Raikes, the former BNP and Britain First Scotland Organiser has launched the pro-Mosley, New British Union (NBU) party, which is being registered with the Electoral Commission. A very interesting development!
Yours in Comradeship,
Robert Best, Sussex, England

Sir – Peter Rushton mentions Denis MacShane in his Movement News Update (*H&D* 52). Who is this man? In one of his books George Galloway said he knows "MacShane's" real name: but why should any man want to adopt another name, unless he has something in his past that he wishes to conceal?

From what I can gather, "MacShane" came from Poland to Britain. He must have powerful contacts because he got a job in journalism and before long he was a big-shot in the Journalists' Union. You don't do that without powerful support. So who is behind Denis MacShane? In his position as top man in the Journalists' Union he pushed the policy which says journalists should not mention the ethnicity of folk accused of crimes. Why on earth not? Such a policy seems to me to give ethnic minorities an unfair advantage over us White working class Brits. Journalists don't hesitate to mention Whites put under an accusation, and are now calling us "Chavs", which is an acronym for "council housed and violent".

Before very long Denis MacShane was a candidate for a Parliamentary seat, and then he became a Labour government minister. This all shows us a man with lots of political clout. Who is at Denis MacShane's back, using their influence on his behalf?

It would be interesting to learn more about Mr MacShane. Does *H&D* have anything in your files to enlighten us into his background?
Yours sincerely,
Harry Mullin, Glasgow, Scotland

Peter Rushton replies: As we go to press it has been announced that the Police and the Crown Prosecution Service are reopening their investigation of Denis MacShane's fake expenses claim. Mr MacShane's real surname is Matyjaszek. His father Jan Matyjaszek was a Polish Army officer, most of whose war service is mysterious. At the end of the war he was careful to roughen his hands with soil so that the invading Red Army would not recognise him as an officer. He then made his way across Europe to Scotland, where he married a Irish girl called Isabel MacShane, whose name their son Denis chose to adopt when beginning his journalistic-political career. His brother Edmund Matyjaszek retained his father's name, which proved convenient when Denis MacShane filed an expenses claim to the House of Commons for £8,000 translation services carried out by his brother's firm – parliamentary authorities had no reason to guess that there was a family connection. There is a file on Jan Matyjaszek's application for UK citizenship in 1950, but it is stamped "Closed for 100 Years", on the grounds that it "contains sensitive personal information which would substantially distress or endanger a living person or his or her descendants", so Mr Mullin and I will have to wait until January 2051 before reading it! What we do know is that Mr MacShane was among the most slavishly pro-Zionist MPs at Westminster, No doubt H&D*'s editor is also slightly worried that MacShane began his career reporting for BBC Sport on Wolverhampton Wanderers!*

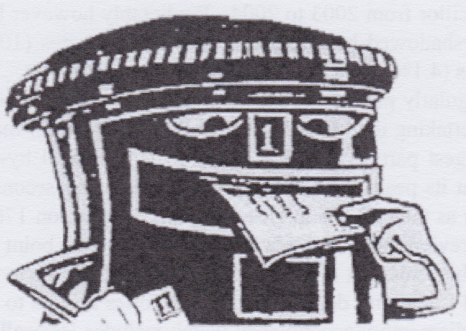
Sir – To assess oneself against possible questions about your own record and arguments demands a sense of how something beyond yourself may exist. As an example of what I mean, then we can fairly simply compare a regime like Russia before the 1990s with Western lawyers now. Seemingly for the reason that network members never need answer outside questions and can avoid clear reasoning. Since ranking authors function only within power networks at the time, one may ask how much each "big name" is really purveying mere propaganda. Modern commercial, medical, legal and faith group elites repeat pre-Reformation corruptions, where the "rules" permit any amount of abuse within approved "status". Professional skill can amount to skill at answering questions or rebutting challenges within power structures.
Yours faithfully,
Jamie Begg, Worthing, Sussex

Sir – Here is the problem with nationalism. Nationalists are highly principled people who refuse to compromise their individual beliefs. This refusal to compromise means that will never become totally united under one single banner. The fact is they don't have to compromise their beliefs – all they need is a banner that unites them as individual nationalists. This party banner would just mean that each MP within the party were in fact independent nationalist MPs united as one party.

I would suggest the official mantra of the party should be common sense from a consumer's perspective. Why common sense from a consumer's perspective? This is simple, the consumer pays for everything and using this perspective is an excellent way to answer every single political question on political debate shows. It tells the voters that the Nationalist Politicians are on the same page as the voters and not influenced by large corporations, special interest pressure groups or lobbyist.

If anyone can come up with a better solution to the nationalist unity problem then please let me know. If you agree with my solution and want to make it work then contact me.
Yours sincerely,
Stephan Toff, London, England

Editor's note: Readers wishing to contact Mr Toff about nationalist unity, should email me at - ***heritageanddestiny@yahoo.com*** *- and I will forward it on.*



Movement News Update

With UKIP making most of the running nationwide, and the new British Democratic Party still in the process of being created, Nick Griffin's British National Party needs to make the most of any local by-elections that turn up in an effort to recapture the spirit of the early 2000s, when it seemed that every few months the BNP was making giant electoral strides forward.

On 10th January the first by-election of 2013 offered one such chance in the backyard of Griffin's close factional ally Adam Walker, now BNP national organiser. This was in Tudhoe ward of **Spennymoor** Town Council, a level of government that *Movement News* does not usually cover, as town/parish councils have very limited powers and often see uncontested elections.

Spennymoor (like the other Durham councils) has large town council wards, identical to the equivalent wards on Sedgefield Borough Council. The Tudhoe borough council ward was contested by the BNP in 2007, polling 325 votes. A year later two BNP candidates (including Adam Walker) finished close runners-up behind Labour in the inaugural election for the Tudhoe division of new **County Durham** unitary authority, which includes this Tudhoe ward plus two others.

In other words this has been one of the strongest BNP target areas in North East England, and it was no surprise to see the BNP make a serious effort at the by-election, including a campaign meeting addressed by the party chairman himself. Yet at the by-election BNP candidate Pete Molloy – another of the diminishing band of close Griffin cronies – finished well behind Labour in a two-horse race, polling 130 votes to Labour's 366. Despite the absence of any UKIP challenge, the gap between Labour and the BNP in Tudhoe has widened considerably and BNP support has halved.

Another significant parish council election was on 24th January in the Churwell ward of **Morley** Town Council, just south of Leeds. This is of course the home territory of Chris and Joanna Beverley, two of the leading BNP defectors to the English Democrats in 2011. Chris Beverley was Leeds City Councillor for Morley South from 2006 to 2010, while Joanna Beverley was a town councillor for Elmfield ward from 2007 to 2011.

English Democrats chairman Robin Tilbrook (*far left, back row*) with ex-EDL and BNP activists including former BNP chief fund-raiser Jim Dowson (*centre, back row*) at a strategy meeting on 13th January 2013. Mr Dowson's successful Belfast protest rallies during December contrasted with the failure of mainland Britain First rallies such as the tiny Southend mosque protest (*below*).

At the by-election fellow BNP defector Tom Redmond polled only 74 votes (10.1%) for the English Democrats coming in last in a three-horse race against Labour and the locally-dominant Morley Borough Independents.

On 31st January Ken Griffiths of the BNP entered a crowded field of seven candidates in the Woolaston and Stourbridge Town ward of **Dudley** Borough Council. The BNP had never previously fought this particular ward before, though the party was once very strong in the more working class Dudley wards and BNP deputy leader Simon Darby was a Dudley borough councillor from 2003 to 2004. Predictably however Mr Griffiths was well overshadowed by UKIP, who polled 249 votes (10.5%) to the BNP's 96 votes (4.1%). The BNP finished sixth out of seven.

Despite regularly polling around 10% in nationwide opinion polls, and sometimes overtaking the Liberal Democrats to compete for the title of the UK's third largest party, UKIP has failed to win council by-elections as the BNP did at its peak. There have been some strong second places for the party, such as their 21.6% in Heswall ward, **Wirral**, on 17th January – double their previous vote. Yet this rather underlines the point that UKIP's most likely achievement at the next general election will be to increase the scale of David Cameron's defeat. Cameron's Tories needed to win **Wirral South** (the parliamentary constituency which includes Heswall) in 2010 to form a House of Commons majority. They failed by 510 votes, a margin significantly smaller than UKIP's vote. This and a few similar failures forced Cameron into coalition with the Liberal Democrats. A bigger UKIP vote in the Wirral – as elsewhere – will mean a bigger Labour majority and help entrench Ed Miliband as Labour Prime Minister in a couple of years' time.

If this speeds the destruction of the Conservative Party it could prove good news for nationalists, but for all its leader's opportunistic anti-immigrant rhetoric, UKIP will not be a comfortable home for post-Griffin nationalists. The most urgent task of the new British Democratic Party will be to present a real nationalist alternative to UKIP.

One step towards that will be to reunite the better elements of the old BNP, including those key activists who have wasted the past couple of years in a fruitless effort to build up the English Democrats.

At the start of January the English Democrats' chairman and paymaster Robin Tilbrook stirred further controversy by meeting with several dissident nationalists in an attempt to plan strategy for a reunited "protest movement". Those attending included former BNP councillor Paul Golding, former BNP South East regional organiser Andy McBride and several defectors from the English Defence League, including the EDL's former South East organiser Paul Prodromou (alias Paul Pitt), who has formed a new group called the South East Alliance. The mastermind behind these discussions is Jim Dowson, a Scottish businessman and political fundraiser (now based in Ulster) who was briefly right-hand man to Nick Griffin but now accuses Griffin of large scale corruption.

Mr Tilbrook is to be commended for his efforts to forge nationalist unity, but this latest initiative is likely to deliver the worst of both worlds. Many of the ex-BNP activists who now form the backbone of his party – in particular election guru Eddy Butler – were bitter factional enemies of Jim Dowson. Meanwhile the Dowson-Golding-McBride operation Britain First has so far not been a serious electoral party. Neither was the EDL, even before its recent crippling splits.

So what exactly is Mr Tilbrook up to? After years of patiently pursuing the electoral road, with decidedly mixed results, has this ultra-respectable Essex solicitor decided to get mixed up in football hooligan street protests against mosques? Or is this merely opportunism: having profited from BNP turmoil a couple of years ago, does the ED leader see a chance to scoop up a few more political waifs and strays?

The elephant in the room is once again Steve Uncles, Mr Tilbrook's closest colleague in the ED leadership, who foolishly speculated a few years ago that the EDs were natural allies of Irish Republicanism, and went so far as to write to Sinn Fein offering some form of political pact.

This overture came to nothing, but Uncles's views on Ulster are unlikely to go down well with the EDs' new friend Jim Dowson, a lifelong Unionist who has been in the forefront of recent protests in Belfast against Belfast City Council's removal of the Union Flag from the City Hall.

The flag dispute finally exploded the ticking time bomb of Loyalist discontent, after years of humiliation with Ulster and mainland authorities grovelling to the IRA's political godfathers. Among the most obscene incidents at the end of 2012 was the decision by Newry and Mourne District Council to retain the naming of a playground after IRA gunman Raymond McCreesh, who died on hunger strike in the Maze prison in 1981, having been convicted of attempted murder, conspiracy to murder, possession of firearms and membership of the IRA. McCreesh is now known to have been involved in the 1976 Kingsmills massacre, where ten Protestant workmen were shot dead on their way to work.

Against this background, the decision of the "non-sectarian" Alliance Party to ally with Republicans in voting to remove the Union Flag from

the City Hall has led to massive street protests. The much-criticised Jim Dowson has succeeded in becoming one of the public faces of these protests, addressing numerous open-air rallies and correctly pointing out that "all this flag protest has done is radicalise a whole generation of loyalists."

This success on the streets of Belfast contrasts with the failure of Jim Dowson's attempt to build a post-Griffin political party. Britain First had a promising start: in addition to Dowson, Golding and McBride the fledgling party recruited Mike Howson (former BNP South West regional organiser) and former Scottish BNP organiser Gary Raikes. Sadly the party's activities have not progressed much beyond email fundraising. There have been no election candidates, and feeble attempts to organise street activities, such as a poorly attended anti-mosque demonstration in Southend on December 1st. Mr Raikes quit Britain First at the end of 2012 to form New British Union. This is likely to be mainly an internet-based movement promoting the legacy of Sir Oswald Mosley, although it is registered with the Electoral Commission as a political party so in theory could field election candidates.

Whereas a year or two ago anti-mosque protests appeared to be the only growth area on the nationalist scene, the Islamo-obsessive section of the movement is now in terminal decline. English Defence League leader Stephen Yaxley-Lennon (*alias* Tommy Robinson) has just begun a ten-month prison sentence for attempting to enter the USA using a false passport. The EDL leader's real passport is in yet a fourth name – Paul Harris. One thing that is not a mystery is his previous assault conviction in 2005, stemming from a police raid in which his partner was cautioned for possession of cocaine.

In common with several other EDL leading figures, Yaxley-Lennon is from an Irish immigrant background and is on record as saying: "Nearly every single one of my friends is Irish. I'm proud to have Irish heritage but I call myself English." So an alliance with Jim Dowson is unlikely!

Most of the EDL leadership had backed yet another attempt to create a post-Griffin party – the British Freedom Party, chaired by former UKIP candidate Paul Weston. After fielding Yaxley-Lennon's cousin Kevin Carroll at last year's police commissioner election in Bedfordshire, the BFP swiftly collapsed. The party was deregistered by the Electoral Commission in December 2012 after failing to return the necessary forms, and the increasingly erratic Paul Weston resigned as party chairman a few days later.

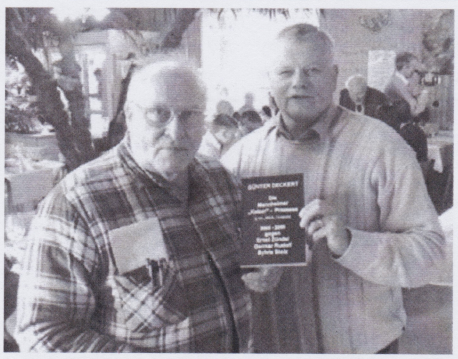
Kevin Carroll took over as party chairman in early January 2013, but soon afterwards was arrested for an alleged "racial or religious hatred" offence on Facebook, which is likely to be the main forum for future BFP and EDL activity.

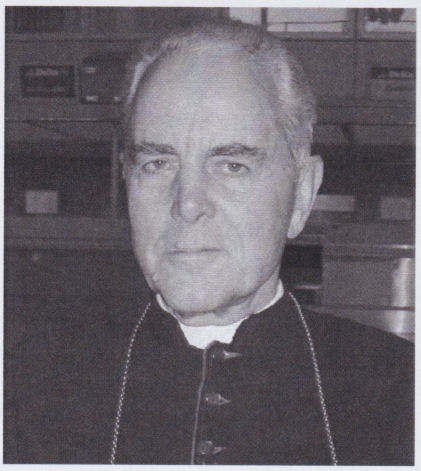
Yet another poorly attended street activity was the counter-demonstration in support of the Greek nationalist party Golden Dawn, held near the Greek Embassy on 19th January. The only comfort for the small band of former NF, BNP and British Movement activists involved is that Golden Dawn itself was a similarly tiny force until a year or so ago, when it suddenly expanded into a serious parliamentary party.

Elsewhere in Europe the latest stage in a judicial marathon saw Traditional Catholic Bishop Richard Williamson convicted of "Holocaust denial" in the German city of Regensburg. The case dates back to November 2008, when a Swedish television crew ambushed Bishop Williamson at the end of an interview in Regensburg and asked him about comments he had made several years earlier in Canada, where he had questioned historical orthodoxy and supported "revisionist" scientists and researchers who have argued that there were no homicidal gas chambers in World War II camps. Bishop Williamson endorsed the conclusion of many such researchers – such as French Prof. Robert Faurisson and German chemist Germar Rudolf – that 300,000 to 400,000 Jews died of typhus and other diseases during the war, but that no-one was murdered by Zyklon B gas, which revisionists argue was actually used as an insecticide to halt the spread of typhus.

Rather than debating these arguments in the normal historical manner, many European countries have brought in laws criminalising anyone who disputes the orthodox story. Veteran German nationalist Günter Deckert, for example, was jailed at the start of January. His fellow countryman, lawyer Horst Mahler is already serving a 12-year prison sentence and will celebrate his 77th birthday on 23rd January in a prison cell near Berlin. Another German lawyer Sylvia Stolz served a three and a half year prison term and remains barred from legal practice.

Despite the fact that neither Sweden (where the offending interview was broadcast) nor the UK (his own country) criminalises "Holocaust denial", Bishop Williamson was charged by German prosecutors under the *Volksverhetzung* law (which equates normal historical research and argument with "incitement" to racial hatred). After contesting a "punishment order" issued by the Regensburg court in 2009, the Bishop was convicted at an April 2010 trial and fined €10,000. On appeal however the Bishop's German lawyer Dr Edgar Weiler succeeded in having the conviction quashed, as prosecutors had failed to specify exactly how, where and by whom the offending remarks could be said to have been published in Germany.





Günter Deckert (*above right* with German-Canadian publisher Ernst Zündel on the day of Zündel's release after seven years in prison) has begun another ten month jail sentence for translating a forbidden historical text. The British Traditional Catholic Bishop Richard Williamson (*below*) was convicted in another German court in January 2013, after answering a Swedish TV crew's questions about historical opinions.

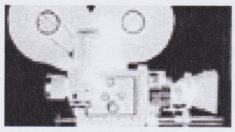
At a second trial on 16th January 2013 German prosecutors once again secured the Bishop's conviction, this time with a fine of €6,500, but there will again be appeals in what is likely to become an important constitutional test case. Meanwhile the Bishop has been expelled from the Society of St Pius X, the Traditional Catholic group founded by the late Archbishop Marcel Lefebvre, who consecrated Bishop Williamson in 1988. The present leader of the SSPX, Bishop Bernard Fellay, had been attempting to negotiate the readmittance of the Society into full communion with the Vatican, despite fundamental differences stemming from the abandonment of centuries of Catholic doctrine at the Second Vatican Council during the 1960s.

Ironically – in a process familiar to all nationalists, who have witnessed numerous leaders imagining that they could curry favour by making concessions to traditional enemies – no sooner had Bishop Fellay expelled his turbulent rival than he was himself subjected to a media ambush and accused of "anti-semitism" after publication of comments he made at an SSPX meeting in December 2012.

And finally just before we went to press Simon Sheppard was arrested on 25th January for 'poor conduct' which constitutes a breach of his licence conditions. He handed copies of his latest article entitled 'Spree Killers' - which was published in issue 52 of *H&D* - to two workers in a local library for their assessment. They claimed the public found his comments about the prevailing attitude to mixed race couples a century ago 'offensive' and promptly denounced him to the police.

However the article was not given out to the public, so 'the public' would have had to deeply peruse the text in order to be offended. We have been informed unofficially that the people who were upset are far closer to the centre of government; so this is purely political. The article had already been seen by police and probation workers at a York MAPPA3 (Multi Agency Public Protection Arrangements) meeting and they made no objection. Simon was held at York police station for two days before being transferred to Hull prison. Please write and show your support for Simon and for free speech: **- Simon Sheppard. A8042AA. G Wing, HM Prison Hull, Heedon Road, Kingston-upon-Hull, HU8 5LS.**

Peter Rushton, Manchester, England

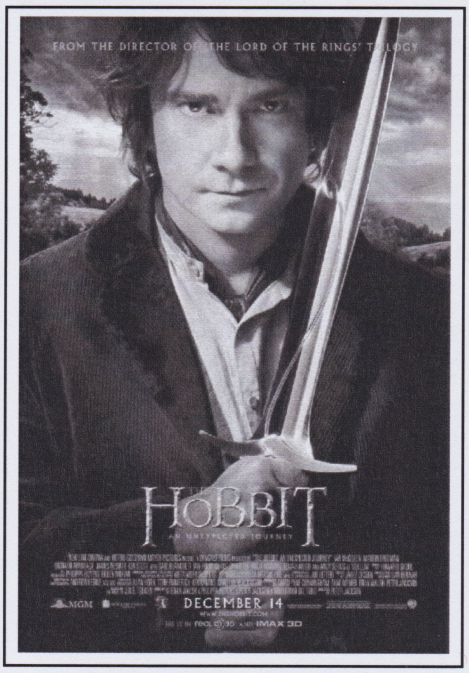


Movie Review – *The Hobbit: An Unexpected Journey*

Released UK – December 2012; UK distribution by Warner Brothers; Director Peter Jackson; running time 169 minutes; Rated 12A; Not yet available on DVD.

There are rare men of high artistic achievement whose works transcend their own life and times, and who give voice to the collective soul of their race. In the realm of opera, Richard Wagner is one such genius, who towers above all other composers in this genre. In modern literature, J.R.R. Tolkien is another. His epic three-volume novel *The Lord of the Rings* has been hailed as the supreme literary accomplishment of the 20th century. (On a lower level of artistic endeavor, one might also add the American pulp fiction author Robert E. Howard, best known for his creation *Conan the Barbarian*.)

Tolkien's masterwork was magnificently transformed into film by director Peter Jackson. Although he took occasional liberties with the original text, on the whole Jackson faithfully translated Tolkien's novel from the printed page onto celluloid. Jackson captured not just the literal content of the author's narrative, but moreover the spirit, feel and mood of Tolkien's vision. And, to almost everyone's surprise, Jackson was able to do this without compromising the artistic integrity of *The Lord of the Rings* to the contemporary ideological strait-jacket known as "Political Correctness." The result was a cinematic classic that will last the ages.



So it was with both anticipation and apprehension that I awaited the release of a second Tolkien epic by director Jackson, this one based on the author's earlier book, *The Hobbit*. There were two questions in my mind: would Jackson be able to repeat his feat of reproducing Tolkien's narrative accurately, and would he again be able to defy the conventions of Political Correctness? For make no mistake about it: Tolkien's writings are as non-PC as they come!

A third, less-pressing question we had concerned its length. The full title of the new film is *The Hobbit: An Unexpected Journey*, and it is the first entry in what is to be a three-part series. *The Hobbit* was written as a children's novel, and is about 300 pages long, whereas *LotR* is a massive work, stretching some 1,200 pages and spread out over three volumes. No one was surprised when Jackson made *LotR* as three separate movies. However, the decision to likewise film *The Hobbit* in three installments raised some eyebrows: would there be enough original material to fill out three films, or would Jackson have to pad Tolkien's original narrative with new material and characters?

To briefly answer these questions: (1) Yes, Jackson has again made a film which is essentially true to the book on which it is based; (2) No, Jackson has not been able to totally withstand the pressure to deform Tolkien's vision, and has made compromises in order to make *The Hobbit* more Politically Correct; and (3) So far, no new substantial material has been added to the original story (although related Tolkien material from outside *The Hobbit* has been included).

As with *LotR*, the narrative structure of *The Hobbit* is that of a quest. It is set in the same imaginary world, known as Middle Earth. *The Hobbit* takes place some sixty years earlier and includes a number of characters that also appear in *LotR*. In this case, the quest involves the efforts of a band of twelve dwarves, led by the dwarf lord Thorin Oakenshield, to regain their lost subterranean kingdom and its treasure. This kingdom was located within Erebor, known as the "Lonely Mountain." Decades earlier the dwarves there had been massacred, and their land seized by evil dragon Smaug. The wizard Gandalf has joined in their quest, and for reasons he himself does not quite understand, Gandalf has recommended to Thorin that they include the hobbit Bilbo Baggins as part of their company.

The company sets off in the direction of the Lonely Mountain. On the way, they encounter a series of enemies who seek to kill them – and in fact, to eat them. They first escape being consumed by mountain trolls, but are then captured by goblins (or orcs, in the vernacular of Middle Earth). During their escape from the goblins, Bilbo is briefly separated from the dwarves and has a fateful encounter with the creepy and cannibalistic creature known as Gollum. Reunited, Bilbo and the dwarves are pursued by the goblins and their super-wolf accomplices, known as wargs, With the help of Gandalf (who was temporarily absent from the company on a subsidiary adventure), the dwarves and Bilbo make yet another breathtaking escape – at which point the film abruptly ends. It will be continued in the next installment: *The Hobbit: The Desolation of Smaug*.

The film is all great fun, with rollicking action and plenty of humor. The cinematography is superb, with generous use of computer generated images that are indistinguishable from the live-action characters and props. *The Hobbit* is less profound than *LotR* – after all, it is based on a children's story – but that in no way lessens its entertainment value.

Tolkien's Middle Earth is essentially an idealized version of Northern Europe during the Dark Ages and the period of pre-Christian heathendom. As with *LotR*, the overall ambience here is convincingly Germanic, with the exception of those episodes which deal with the Elves and their realm, in which the dominant motif is that of the famous Celtic Twilight. The values of Tolkien's world are also thoroughly European: heroism and honesty, kinship and community, race and respect for Nature – all of these standards are woven into the very fabric of Tolkien's vision. The sick mores of the 21st Century West contrast jarringly with these healthy, primordial Aryan values.

Thus, it was with disappointment (but not really surprise) that I note that Jackson has chosen to bend the knee to powerful Hollywood interests, who doubtlessly find the ur-European symbolism and value system of Middle Earth to be offensive. The orcs, who Tolkien describes as variously being dark, black or swarthy, are here given a flesh-colored complexion to make them appear more White. A minor character from the Tolkien mythos, Azog, is promoted to the rank of chief antagonist of the dwarves and their quest. He is here called the "Pale Orc." There is no pale orc, or anything similar, in the total body of Tolkien's work.

On one occasion, Tolkien mentioned to an interviewer that he modeled his dwarves on the Jews, and patterned the dwarvish language on Hebrew. This review is not the place to go into a long discourse concerning Tolkien and what he thought of the Jews. We do note, however, that Jackson has taken this stray remark by Tolkien, and used it as a touchstone for his portrayal of the dwarves. They all have highly idealized Jewish facial characteristics (CGI generated).

The expulsion of the dwarves from their homeland by a force of malice and into diaspora parallels the destruction of ancient Israel by the Romans. Similarly, the quest of Thorin and company to regain their lost kingdom is presented as a parable of the efforts by the Jews to regain their hereditary homeland in Palestine in the 1940s. While most – or all – non-Jews will not see this analogy, Jewish viewers will catch on to it immediately. I predict that this motif, subtle though it may be in the first film, will become more heavy-handed and obvious as the series progresses.

All in all, while it falls short of the level of cinematic achievement of *The Lord of the Rings*, this first installment of *The Hobbit* is enjoyable. The mild PC posturings that Jackson has included may be the price that he had to pay to get his film made at all. It is a pleasure to once again step into the idealized world of Northern Europe that Tolkien envisioned, and to witness the deeds of high adventure and heroism that his book contains. We recommend *The Hobbit: An Unexpected Journey* to everyone, and eagerly anticipate the next two films in the series.

Reviewed by Martin Kerr, Falls Church, Virginia